SCS People Temple Folder #6

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EXCISE

September 2, 1977

Sarah Horsey
Department of State

DEPARTMENT OF STATE A/CDC/MR
REVIEWED BY JOHN SIMMS DATE 2-27-81
PORTIONS DENIED AS INDICATED

Dear Ms. Horsey:

Enclosed are a heap of clippings from the San Francisco papers, the two magazine articles in New West, and anything else I could find that might be informative. The New York Times story appeared this morning, Firday, Sept. 2, on page 8 of the front section.

The New York Times story is a good index of the present situation, though I hardly accept Mrs. Jones side of the story. The original New West story in the issue with Margaux Hemingway on the cover was the starting point for all the fuss--that story amounted to the first disclosures about faked healings, beatings and bilked real estate.

The clippings enclosed are obviously from the years previous. I've sent them in order to show the kind of benign and generally xxxx appreciative press that Jones enjoyed and also the kind of political friends he made. Thus when the New West story broke, there was a good deal of skepticism, especially from Jones allies who thought he was a liberal good-guy minister.

Since then, [redacted] and the afternoon paper, the Examiner, have investigated the situation and reached the same conclusions. The Examiner story, you will see, is essentially a re-write of the New West account.

But there have been fresh developments in the past month since the New West story. Jones has quit his post as head of the Housing Authority board, and stayed in virtual seclusion in Guyana. His followers, somewhere between 500 and 1000, have left San Francisco to join him.

The District Attorney's office here is looking into possible illegalities, but may not come up with anything more than the same sort of sad story that New West did. Nothing illegal about making a damn fool of yourself in the name of relgigion.

Of interest most directly to your department might be the use of passports (I gather the office that issues them here in San Francisco has a folder on the Jones crowd) and possible custody battles between non-member parents and member parents over children at the Guyana mission.

Also U.S. Customs officials here in SF have told me and other reporters that they are watching Jones for alleged shipments of weapons and cash to Guyana. Exactly how serious all this is remains to be proved. But it is fair to saxy that the church does have an elaborate security system that may include weapons of—the deer rifle and Saturday night special league. Also Jones has made a mint off his followers, and this is detailed in one of the Chronicle stories [redacted] earlier in ~~Agx~~ August. E.B6

I would hope that you will pass this information around to the folks in charge of Guyana-watching. I remain amazed that ~~so few~~ NO people in your department are aware of the story, especially since Newxsweek ran a full page story on the subject in its August issue with astronomer Carl Sagan on the cover.

I'll give you a call later in the week. I hope by then we can figure out what the situation is. Thank you for your cooperation, and I hope you'll forgive the Labor Day Evex typing.

[redacted] E B6

Inside Peoples Temple

By Marshall Kilduff and Phil Tracy

"... Jim Jones is one the state's most politically potent leaders. But who is he? And what's going on behind his church's locked doors? ..."

For Rosalynn Carter, it was the last stop in an early September campaign tour that had taken her over half of California, a state where her husband Jimmy was weak. So Rosalynn gamely encouraged the crowd of 750 that had gathered for the grand opening of the San Francisco Democratic party headquarters in a seedy downtown storefront. She smiled bravely despite the heat.

Mrs. Carter finished her little pep talk to mild applause. Several other Democratic bigwigs got polite receptions, too. Only one speaker aroused the crowd; he was the Reverend Jim Jones, the founding pastor of Peoples Temple, a small community church located in the city's Fillmore section. Jones spoke briefly and avoided endorsing Carter directly. But his words were met with what seemed like a wall-pounding outpour. A minute and a half later the cheers died down.

"It was embarrassing," said a rally organizer. "The wife of a guy who was going to the White House was shown up by somebody named Jones."

If Rosalynn Carter was surprised, she shouldn't have been. The crowd belonged to Jones. Some 600 of the 750 listeners were delivered in temple buses an hour and a half before the rally. The organizer, who had called Jones for help, remembered how gratified she'd felt when she first saw the Jones followers spilling off the buses. "You should have seen it—old ladies on crutches, whole families, little kids, blacks, whites. Made to order," said the organizer, who had correctly feared that without Jones Mrs. Carter might have faced a half-empty room.

"Then we noticed things like the bodyguards," she continued. "Jones had his own security force [with him], and the Secret Service guys were having fits," she said. "They wanted to know who all these black guys were, standing outside with their arms folded."

The next morning more than 100 letters arrived. "They were really all the same," she said. "'Thanks for the rally, and, say, that Jim Jones was so inspirational.' Look, we never get mail, so we notice one letter, but 100?" She added. "They had to be mailed before the rally to arrive the next day."

But what surprised that organizer was really not that special. She just got a look at some of the methods Jim Jones has used to make himself one of the most politically potent religious leaders in the history of the state.

Jim Jones counts among his friends several of California's well-known public officials. San Francisco mayor George Moscone has made several visits to Jones's San Francisco temple, on Geary Street, as have the city's district attorney Joe Freitas and sheriff Richard Hongisto. And Governor Jerry Brown has visited at least once. Also, Los Angeles mayor Tom Bradley has been a guest at Jones's Los Angeles temple. Lieutenant Governor Mervyn Dymally went so far as to visit Jones's 27,000-acre agricultural station in Guyana, South America, and he pronounced himself impressed. What's more, when Walter Mondale came campaigning for the vice-presidency in San Francisco last fall, Jim Jones was one of the few people invited aboard his chartered jet for a private visit. Last December Jones was appointed to head the city's Housing Authority Commission.

The source of Jones's political clout is not very difficult to divine. As one politically astute executive puts it: "He controls votes." And voters. During San Francisco's run-off election for mayor in December of 1975, some 150 temple members walked precincts to get out the vote for George Moscone, who won by a slim 4,000 votes. "They're well-dressed, polite and they're all registered to vote," said one Moscone campaign official.

Can you win office in San Francisco without Jones? "In a tight race like the ones that George or Freitas or Hongisto had, forget it without Jones," said State Assemblyman Willie Brown, who describes himself as an admirer of Jones's.

Jones, who has several adopted children of differing racial backgrounds, is more than a political force. He and his church are noted for social and medical programs, which are centered in his three-story structure on Geary Street. Temple members support and staff a free diagnostic and outpatient clinic, a physical therapy facility, a drug program that claims to have rehabilitated some 300 addicts and a legal aid program for about 200 people a month. In addition, the temple's free dining hall is said to feed more indigents than the city's venerable St. Anthony's dining room. And temple spokesmen say that these services to the needy are financed internally, without a cent of government or foundation money.

Jones and his temple are also applauded for their ardent support of a free press. Last September, Jones and his followers participated in a widely publicized demonstration in support of the four Fresno newsmen who went to jail rather than reveal their confidential news sources. The temple also contributed $4,500 to twelve California newspapers—including the San Francisco *Chronicle*—for use "in the defense of a free press," and once gave $4,000 to the defense of Los Angeles *Times* reporter Bill Farr, who also went to jail for refusing to name a news source.

In addition, at Jones's direction the temple makes regular contributions to

San Francisco Chronicle reporter Marshall Kilduff and New West contributing editor Phil Tracy were assisted by freelance newsman George Klineman.

The holy host: *At a 1976 temple lunch, Reverend Jones sat between two friends, S.F. mayor Moscone (left) and Lieutenant Governor Dymally.*

several community groups, including the Telegraph Hill Neighborhood Center and Health Clinic, the NAACP, the ACLU and the farmworkers' union. When a local pet clinic was in trouble, Peoples Temple provided the money needed to keep it open. The temple has also set up a fund for the widows of slain policemen, and the congregation runs an escort service for senior citizens.

To many, the Reverend Jim Jones is the epitome of a selfless Christian.

The reverend was born James Thurman Jones, and grew up in the Indiana town of Lynn. While attending Butler University in Indianapolis, where he received his degree in education, Jones opened his first temple (in downtown Indianapolis). Although he had no formal training as a minister and was not affiliated with any church, his temple grew. It featured an active social program, including a "free" restaurant for the down-and-out. And the congregation was integrated, a courageous commitment in the years before Martin Luther King became a national figure—particularly in Indianapolis, once the site of the Ku Klux Klan's national office.

Then at around Christmas of 1961, according to a former associate named Ross Case, Jones had a vision. He saw Indianapolis being consumed in a holocaust, presumably a nuclear explosion. Fortunately for him, *Esquire* had just run an article on the nine safest spots in the event of nuclear war. Eureka, California, was called the safest location; another safe area was Belo Horizante, Brazil. Jones headed for Belo Horizante, and Case went to Northern California.

Jones eventually returned and visited Case in Ukiah. Jones liked California, and twelve years ago this month, he and his wife Marceline incorporated Peoples Temple in California: Jones and some 100 faithful settled in Redwood Valley, a hamlet outside Ukiah.

Jones's congregation grew, and he soon became a political force in Mendocino County. In off-year elections, where the total vote was around 2,500, Jones could control 300 to 400 ballots, or nearly 16 percent of the vote. "I could show anybody the tallies by precinct and pick out the Jones vote," says Al Barbero, county supervisor from Redwood Valley.

Then, in 1970, Jones started holding services in San Francisco; one year later he bought the Geary Street temple. And later that same year, he expanded to Los Angeles by taking over a synagogue on South Alvarado Street.

One success followed another, and his flock grew to an estimated 20,000. Jones's California mission seemed blessed.

Although Jones's name is well-known, especially among the politicians and the powerful, he remains surrounded by mystery. For example, his Peoples Temple has two sets of locked doors, guards patroling the aisles during services and a policy of barring passersby from dropping by unannounced on Sunday mornings. His bimonthly newspaper, *Peoples Forum*, regularly exalts socialism, praises Huey Newton and Angela Davis and forecasts a government takeover by American Nazis. And though Jones is a white fundamentalist minister, his congregation is roughly 80 percent to 90 percent black.

How does Jones manage to appeal to so many kinds of people? Where does he get the money to operate his church's programs, or maintain his fleet of buses, or support his agricultural outpost in Guyana? Why does he surround himself with bodyguards—as many as fifteen at a time? And above all, what is going on behind the locked and guarded doors of Peoples Temple?

Ten Who Quit the Temple Speak Out

Beginning two months ago, when it became known that *New West* was researching an article on Peoples Temple, the magazine, its editors and advertisers were subjected to a bizarre letter-and-telephone campaign. At its height, our editorial offices in San Francisco and Los Angeles were each receiving as many as 50 phone calls and 70 letters a day. The great majority of the letters and calls came from temple members and supporters, as well as such prominent Californians as Lieutenant Governor Mervyn Dymally, Delaney Street Foundation's John Maher, San Francisco businessman Cyril Magnin, and Avenue 66 Restaurant executive Anthony Franco. The messages were much the same: We hear *New West* is going to attack Jim Jones in print; don't do that. He's a good man who does good works.

The flood of calls and letters attracted wide attention, which, in turn, prompted newsman Bill Barnes to report the campaign in the San Francisco *Examiner*. The *Examiner* also reported an unconfirmed threat—a week later at our San Francisco office.

After the Barnes article, we began getting phone calls from former temple members. At first, while insisting on anonymity, the callers volunteered "background" about Jim Jones's "cruel-

"... Peoples Temple members beat his sixteen-year-old daughter so badly, says Elmer Mertle, that 'her butt looked like hamburger' ..."

ty" to congregation members, in addition to making several other specific charges.

We told the callers that we were not interested in such anonymous whispers. But then a number of them, like Deanna and Elmer Mertle, called back and agreed to meet in person, to be photographed, and to tell their attributed stories for publication.

Based on what these people told us, life inside Peoples Temple was a mixture of Spartan regimentation, fear and self-imposed humiliation. As they told it, the Sunday services to which dignitaries were invited were orchestrated events. Actually, members were expected to attend services two, three, even four nights a week—with some sessions lasting until daybreak. Those members of the temple's governing council, called the Planning Commission, were often compelled to stay up all night and submit regularly to "catharsis"—an encounter process in which friends, even mates, would criticize the person who was "on the floor." In the last two years, we were told, these often humiliating sessions had begun to include physical beatings with a large wooden paddle, and boxing matches in which the person on the floor was occasionally knocked out by opponents selected by Jones himself. Also, during regularly scheduled "family meetings," attended by up to 1,000 of the most devoted followers, as many as 100 people were lined up to be paddled for such seemingly minor infractions as not being attentive enough during Jones's sermons. Church leaders also instructed certain members to write letters incriminating themselves in illegal and immoral acts that never happened. In addition, temple members were encouraged to turn over their money and property to the church and live communally in temple buildings: those who didn't ran the risk of being chastised severely during the catharsis sessions.

In all, we interviewed more than a dozen former temple members. Obviously they all had biases. (Grace Stoen, for example, has sued her husband, a temple member, for custody of their five-year-old son John. The child is reportedly in Guyana.) So we checked the verifiable facts of their accounts—the property transfers, the nursing and foster home records, political campaign contributions and other matters of public record. The details of their stories checked out.

One question, in particular, troubled us: Why did some of them remain members long after they became disenchanted with Jones's methods and even fearful of him and his bodyguards? Their answers were the same—they feared reprisal, and that their stories would not be believed.

The people we interviewed are real: their names are real. They all agreed to be tape-recorded and photographed while telling their side of the Jim Jones story.

Elmer and Deanna Mertle of Berkeley

After Elmer and Deanna Mertle joined the temple in Ukiah in November, 1969, he quit his job as a chemical technician for Standard Oil Company, sold the family's house in Hayward and moved up to Redwood Valley. Eventually five of the Mertle's children by previous marriages joined them there.

They beat his daughter badly: *Elmer Mertle.*

"When we first went up [to Redwood Valley], Jim Jones was a very compassionate person," says Deanna. "He taught us to be compassionate to old people, to be tender to the children."

But slowly the loving atmosphere gave way to cruelty and physical punishments. Elmer said, "The first forms of punishment were mental, where they would get up and totally disgrace and humiliate the person in front of the whole congregation. . . . Jim would then come over and put his arms around the person and say, 'I realize that you went through a lot, but it was for the cause. Father loves you and you're a stronger person now. I can trust you more now that you've gone through this and accepted this discipline.'"

The physical punishment increased, too. Both the Mertles claim they received public spankings as early as 1972—but they were hit with a belt only "about three times." Eventually, they said, the belt was replaced by a paddle and then by a large board dubbed "the board of education," and the number of times adults and finally children were struck increased to 12, 25, 50 and even 100 times in a row. Temple nurses treated the injured.

At first, the Mertles rationalized the beatings. "The [punished] child or adult would always say, 'Thank you, Father,' and then Jim would point out the next week how much better they were. In our minds we rationalized . . . that Jim must be doing the right thing because these people were testifying that the beatings had caused their life to make a reversal in the right direction."

Then one night the Mertles' daughter Linda was called up for discipline because she had hugged and kissed a woman friend she hadn't seen in a long time. The woman was reputed to be a lesbian. The Mertles stood among the congregation of 600 or 700 while their daughter, who was then sixteen, was hit on her buttocks 75 times. "She was beaten so severely," said Elmer, "that the kids said her butt looked like hamburger."

Linda, who is now eighteen, confirms that she was beaten: "I couldn't sit down for at least a week and a half."

The Mertles stayed in the church for more than a year after that public beating. "We had nothing on the outside to get started in," says Elmer. "We had given [the church] all our money. We had given all of our property. We had given up our jobs."

Today the Mertles live in Berkeley. According to an affidavit they signed last October in the presence of attorney Harriet Thayer, they changed their names legally to Al and Jeanne Mills because, at the church's instruction, "we had signed blank sheets of paper, which could be used for any imaginable purpose, signed power of attorney papers, and written many unusual and incriminating statements [about themselves], all of which were untrue."

Birdie Marable of Ukiah

"I never really thought he was God, like he preached, but I thought he was a prophet," said Birdie Marable, a beautician who was first attracted to Jones in

1968 because her husband had a liver ailment. She had hoped Jones might be the healer to save him.

On one of the trips to services in Redwood Valley, Marable noticed Jones's aides taking some children aside and asking, "What color house did my friend have, things like that," she says. "Then during the services, Jim called [one woman] out and told her the answers that the children had given as though no one had told him."

She became skeptical of Jones after that, and remained skeptical when her husband's health did not improve: the cancer "cures" Jones was performing seemed phony to her. Yet eventually she moved to Ukiah and ran a rest home for temple members at Jim's suggestion.

One summer she was talked into taking a three-week temple "vacation" through the South and East. "Everybody paid $200 to go on the trip, but I told them I wasn't able to do so," she added.

The temple buses were loaded up in San Francisco, and more members were packed aboard in Los Angeles. "It was terrible. It was overcrowded. There were people sitting on the floor, in the luggage rack, and sometimes people [were] underneath in the compartment where they put the bags," she said. "I saw some things that really put me wise to everything," she added. "I saw how they treated the old people." The bathrooms were frequently stopped up. For food, sometimes a cold can of beans was opened and passed around.

"I decided to leave the church when I got back. I said when I get through telling people about this trip, ain't nobody going to want to go no more. [But] as soon as we arrived back, Jim said . . . don't say nothing." She left the church in silence.

Wayne Pietila of Petaluma And Jim and Terri Cobb of San Francisco

Wayne Pietila and Jim Cobb guarded the cancers. "If anyone tried to touch them, we were supposed to eat the cancers or demolish the guy," said Cobb, who is six-feet, two-inches tall. Pietila was licensed by the Mendocino County Sheriff's Department to carry a concealed weapon; reportedly he was one of several Jones aides with such a permit.

It was during the Redwood Valley healing sessions in 1970, when nervous hope for relief from the pains of age spread among the congregation, that Cobb and Pietila would guard the cancers. Finally Jones would ask for someone who believed herself to be suffering from cancer. That was the signal for Cobb's sister, Terri, to slip into a side restroom and shoo out whoever might be there. Then Jones's wife Marceline and a trembling excited old woman would disappear into the stall for a moment. Marceline would emerge holding a foul-smelling scrap of something cupped in a napkin—a cancer "passed." Marceline and the old woman would return to the main room to screams, applause, a thunder of music. Jim Jones had healed again.

But one time, Terri got a chance to look into the "cancer bag." "It was full of napkins and small bits of meat, individually wrapped. They looked like chicken gizzards. I was shocked."

Wayne Pietila recalled another healing incident. On the eve of a trip to Seattle in 1970 or 1971, as Jones was leaving his house, a shot cracked out and he fell. "There was blood all around and people [were] screaming and crying, just hysterical." Jones was lifted to his feet and helped to his house. A few minutes later, Jones walked out of the house with a clean shirt on. "He said he'd healed himself," Pietila said. "He used [the incident] for his preaching during the whole Seattle trip."

They took her best watch: *Laura Cornelius.*

Micki Touchette of San Francisco

The Touchette family followed Jones to California in 1970. They lived in Stockton for a while, then moved up to Redwood Valley, where they bought a house and converted it into a home for emotionally disturbed boys.

During 1972 and 1973 Micki and other temple members were expected to travel to Los Angeles services every other weekend. One of her jobs was to count the money after offerings. Micki, a college graduate, had the confirmation to the temple's Los Angeles safe. She says, "It was very simple to take in $15,000 in a weekend, and this was [four] years ago. [To encourage larger offerings, Jones] would say, 'We folks, we've only collected $500 or $700,' and we would have [in reality] several thousand."

In addition to attending Wednesday night family meetings and weekend services, Micki also was part of letter-writing efforts directed by church officials. "We'd write various politicians throughout the state, throughout the country, in praise of something that they had done. I wrote Nixon, wrote Tunney; I remember writing the chief of the San Francisco Police Department," she said. Micki, who lived in temple houses apart from her parents, would often be handed a sheet listing the points she would have to include in the letter. "It would tell you how and what to say and you'd word it yourself." She says she also would regularly use aliases she made up.

When Micki left the church in 1973 along with seven other young people, including Terri and Jim Cobb and Wayne Pietila, none warned their parents or other relatives. "We felt that our parents, our families . . . would just fight us and try to make us stay." Furthermore, they were all frightened. "At one point we had been told that any college student who was going to leave the church would be killed . . . not by Jones, but by some of his followers." Both Terri and Cobb recall the statement being made—by Jones.

Walter Jones of San Francisco

When Walt Jones, who never believed in the church, followed his wife Carol to Redwood Valley in 1974, Jim Jones asked them to take over a home for emotionally disturbed boys. The home belonged to Charles and Joyce Touchette. Micki Touchette's parents. Walt says he was told that the Touchettes were in Guyana, and that the people who had replaced them, Rick and Carol Stahl, had done such a poor job that "the care home, at that time, was under surveillance of the authorities because of the poor conditions. Some of the boys had scabies due to the filth."

In 1974 and early 1975, before Walt and his wife were granted a license to run the home, county checks (of approximately $325 to $350 per month for each child) for the upkeep of the boys were made out to the Touchettes and cashed by a church member who had their power of attorney. "The checks," said Walt, "were turned over to someone in charge of all the funds [for the church's care homes] at the time. [The temple] allotted us what they felt were sufficient funds for the home and supplied us with foodstuffs and various articles of clothing." Jones says the food was mostly canned staples, and the clothes

"... Jones held a snake close to the terrified old woman. 'Viola screamed,' said a member. 'And he still held that snake there' ..."

were donations from other temple members. Walt is uncertain how much of the approximate total of $2,000 a month of county funds earmarked for the upkeep of his boys actually ended up in his hands; his wife kept the books. But, he claimed, "it was very inadequate."

After the Joneses were granted their own license in 1975, the checks from the Alameda County Probation Department (which placed the boys in the home) were made out to him and his wife. "But still the church requested that we turn over what remained of the funds," says Walt Jones. "Approximately $900 to $1,000 [per month] were turned over to the church." And he added, "I do remember that there were times when all of the checks were signed over to the church."

Laura Cornelious of Oakland

Laura Cornelious was one of the privates in the Peoples Temple's army. She was in the temple about five years before leaving in 1975—just one of dozens of elderly black grandmothers who attend each meeting of the San Francisco Housing Authority Commission that Jim Jones chairs.

The first thing that bothered her was the constant requests for money. "After I was in some time," she says, "it was made known to us that we were supposed to pay 25 percent of our earnings [the usual sum, according to practically all the former members that we interviewed]." It was called "the commitment." For those who could not meet the commitment, she says, there were alternatives, like baking cakes to sell at Sunday services—or donating their jewelry. "He said that we didn't need the watches—my best watch," she recalls sadly. "He said we didn't need homes—give the homes, furs, all of the best things you own."

Some blacks gave out of fear—fear that they could end up in concentration camps. The money was needed, she was told, "to build up this other place [Guyana—the 'promised land'], so we would have someplace to go whenever they [the fascists in this country] were going to destroy us like they did the Jews. [Jones said] that they would put [black people] in concentration camps, and that they would do us like the Jews . . . in the gas ovens."

Laura Cornelious was also bothered by the frisking of temple members (but never dignitaries) before each service. "You even were asked to raise up on your toes [to check] your shoes."

The final straw, she says, came the night Jones brought a snake into the services. "Viola . . . she was up in age, in her eighties, and she was so afraid of snakes and he held the snake close to her [chest] and she just sat there and screamed. And he still held it there."

Grace Stoen of San Francisco

Grace Stoen was a leader among the temple hierarchy, though she was never a true believer. Her husband Tim was the temple's top attorney, and one of its first prominent converts. Later, while still a church insider, he became an

They have her five-year-old boy: *Grace Stoen.*

assistant D.A. of Mendocino County, and then an assistant D.A. under San Francisco D.A. Joe Freitas. Tim resigned to go to Jones's Guyana retreat in April of this year.

Grace agreed to join the temple when she married Tim in 1970, and gradually she acquired enormous authority. She was head counselor, and at the Wednesday night family meetings, she would pass to Jones the names of the members to be disciplined.

She was also the record keeper for seven temple businesses. She paid out from $30,000 to $50,000 per month for the auto and bus garage bills and also doled out the slim temple wages. And she was one of several church notaries. She kept a notary book, a kind of log of documents that she officially witnessed—pages of entries including power-of-attorney statements, deeds of trust, guardianship papers, and so on, signed by temple members and officials.

She recalled why Jones decided to aim for Los Angeles and San Francisco. "Jim would say, 'If we stay here in the valley, we're wasted. We could make it to the big time in San Francisco.'"

And expanding to Los Angeles, Jones told his aides, "was worth $15,000 to $25,000 a weekend."

During the expansion in 1972, members would pile into the buses at 5 P.M. on a Friday night in Redwood Valley, stop at the San Francisco temple for a meeting that might last until midnight and then drive through the night to arrive in Los Angeles Saturday in time for six-hour services. On Sunday, church would start at 11 A.M. and end at 5 P.M. Then, the Redwood Valley members would pile back on the buses for the long trip home; they would arrive by daybreak Monday.

Some of the inner circle, like Grace Stoen, rode on Jim's own bus, number seven. "The last two seats and the whole back seat were taken out and a door put across it," she said. "Inside there was a refrigerator, a sink, a bed and a plate of steel in the back so nobody could ever shoot Jim. The money was kept back there in a compartment." According to attendance slips she collected, the other 43-seat buses sometimes held 70 to 80 riders.

Jones's goal in San Francisco, Grace said, was to become a political force. His first move was to ingratiate himself with fellow liberal and leftist figures—D.A. Freitas, Sheriff Hongisto, Police Chief Charles Gain, Dennis Banks, Angela Davis.

Sometimes Jones nearly tripped up. Once, said Grace, when Freitas and his wife dropped in unexpectedly, temple aides quickly pulled them into a side room and sent word to Jones in the upstairs meeting hall. Just in time. The pastor was wrapped up in one of his "silly little things," said Grace. "He was having everybody shout 'Shit! Shit! Shit!' to teach them not to be so hypocritical." When Freitas was shown in, everyone just laughed at the puzzled district attorney. (D.A. Freitas confirms making an unexpected visit to the temple, but does not recall anyone using the word *shit*.)

Jones became impatient at the pace of his success. Eventually Mayor Moscone placed Jones on the Housing Authority Commission, and then intervened to assure him the chairmanship.

Strangely, as Jones's successes mounted, so did the pressures inside his

"... 'Jones would say that we could make it in the big time,' says Grace Stoen. 'Expanding to L.A. alone was worth $15,000 a weekend' ..."

temple. "We were going to more and more meetings," said Stoen. "[And] if anyone was getting too much sleep—say, six hours a night—they were in trouble." On one occasion, she said, a man was vomited and urinated on.

In July of 1976, after a three-week temple bus trip, her morale was ebbing lower, her friends were muttering about her, and there were rumors that Jones was unhappy with a number of members. "I packed my things and left [without telling Tim]. I couldn't trust him. He'd tell Jim."

She drove to Lake Tahoe and spent the July Fourth weekend lying on a warm beach. She dug her toes in the sand, stretched her arms and tried to relax. "But every time I turned over, I looked around to see if any of the church members had tracked me down."

Why Jim Jones Should Be Investigated

It is literally impossible to guess how much money and property people gave Jim Jones in the twelve years since he moved his Peoples Temple to California. Some, like Laura Cornelious, gave small things like watches or rings. Others, like Walt Jones, sold their homes and gave the proceeds to the temple.

According to nearly all the former temple members that we have spoken with, extensive, continuous pressure was put on members to deed their homes to the temple. Many complied. A brief reading of the records on file at the Mendocino County recorder's office shows that some 30 pieces of property were transferred from individuals to the temple during the years 1968 to 1976. Nearly all these parcels were recorded as gifts.

Interestingly, several of the "gifts" were signed or recorded improperly. The deed to a piece of property signed by Grace and Timothy Stoen was notarized on June 20, 1976. Grace Stoen told *New West* that on that date, when she was supposed to be in Mendocino signing the deed before a temple notary, she and several hundred temple members were in New York City. Grace Stoen said she signed the deed under pressure from her husband, Tim, months before it was notarized. And similar irregularities appear on a deed the Mertles turned over to the temple. A thorough investigation of the circumstances surrounding the transfers of the properties is clearly required.

In the last few issues of *Peoples Forum*, the temple newspaper, there are several references to the claim that 130 disturbed or incorrigible youths were being sent to the temple's Guyana mission. A church spokesman confirmed that these youngsters were released to the temple by "federal courts, state courts, probation departments" and other agencies. An article in the July issue of the temple newspaper on the Guyana mission's youth program reports that, "In certain cases when a young person is testing the environment . . . physical discipline has produced the necessary change." The article goes on to describe a "wrestling match" that sounds all too similar to the "boxing matches" some former temple members described. If there is even the slightest chance of mistreatment of the 130 youths the temple claims to have under its guidance in Guyana, a complete investigation by both state and federal authorities would be required.

An investigation of the "care homes" run by the temple or temple members in Redwood Valley may also be in order. Both Walt Jones and Micki Touchette have stated that anywhere from $800 to $1,000 of the monthly funds provided by the state for the care of the six boys in the Touchette home were actually funneled to the temple. If those figures are accurate, as much as $38,000 to $48,000 may have been channeled into the church's coffers during the four years the Touchette home was open. It is known that at least two other "care homes" for boys were run by the church or its members. In addition, at least six residential homes licensed by Mendocino County were owned or operated by the temple. They housed from six to fourteen senior citizens each, and the county provided upwards of $325 per month per individual. An investigation should be launched immediately to determine if any of the money paid for the care of the elderly actually went to the temple.

Files at the Mendocino County recorder's office show that the temple has sold off a number of its properties. The Redwood Valley temple itself is currently for sale for an estimated $225,000. The Los Angeles temple is also for sale. The three Mendocino "care homes" that are still operating are up for sale. Several former temple members believe Jones and a few hundred of his closest followers may be planning to leave for Guyana no later than September of this year. The ex-members we interviewed had the ability to walk away from the temple once they found the courage to do it. Whether the church will permit those who move to Guyana the option of ever leaving is questionable.

Jones has been in Guyana for the last three weeks and was unavailable to us as this magazine article went to press. In a phone interview, two spokesmen for the temple, Mike Prokes and Gene Chaikin, denied all of the allegations made by the former temple members we interviewed. Specifically, they denied any harassment, coercion or physical abuse of temple members. They denied that the church attempted to force members to donate their property or homes. They also denied that Jones faked healings. They confirmed that the temple's churches and property in Redwood Valley and Los Angeles are for sale, but went on to deny that Jones's closest followers are planning to relocate in Guyana any time soon.

Finally, something must be said about the numerous public officials and political figures who openly courted and befriended Jim Jones. While it appears that none of the public officials from Governor Brown on down knew about the inner world of Peoples Temple, they have left the impression that they used Jones to deliver votes at election time and never asked any questions. They never asked about the bodyguards. Never asked about the church's locked doors. Never asked why Jones's followers were so obsessively protective of him. And apparently, some never asked because they didn't want to know.

The story of Jim Jones and his Peoples Temple is not over. In fact, it has only begun to be told. If there is any solace to be gained from the tale of exploitation and human foible told by the former temple members in these pages, it is that even such a power as Jim Jones cannot always contain his followers. Those who left had nowhere to go and every reason to fear pursuit. Yet they persevered. If Jones is ever to be stripped of his power, it will not be because of vendetta or persecution, but rather because of the courage of these people who stepped forward and spoke out. ■

Newsweek Aug 15

RELIGION

Temple Trouble

In the poor-black Fillmore district of San Francisco, the Rev. Jim Jones is revered as a good Samaritan with patrons in very high places. As pastor of the People's Temple, one of the largest interfaith churches in California, Jones not only claims God's power to heal the sick but also wields palpable clout among city and state political leaders. The governor, lieutenant governor, mayor, sheriff and district attorney have all visited the temple and, during the 1976 Presidential campaign, Jones himself shared a platform with Rosalynn Carter. Last December, the charismatic preacher who can muster black voters was named chairman of the San Francisco Housing Authority Commission by Mayor George Moscone. But now Jones stands accused by 30 former temple members of building his power through fear, fraud, physical beatings, the appropriation of parishioners' property and possible misuse of government funds.

The accusations were published in two August issues of New West magazine, which called for an investigation of the temple's financial and disciplinary practices. Church representatives promptly denied the charges. But in a pair of surprise moves last week, Jones resigned from the Housing Authority and District Attorney Joseph Freitas announced that he would look into the accusations.

Colony: No one has yet filed a formal complaint against Jones, who temple officials said was unreachable at the church's 27,000-acre South American farm colony in Guyana. The city's most powerful politicians still seem solidly behind the controversial minister. Mayor Moscone has said he saw no evidence that Jones had broken any laws and, in a recent Sunday-morning sermon at the temple, black state Assemblyman Willie Brown labeled the attacks "a measure of the church's] effectiveness."

Jones preaches a religious socialism that he himself, it appears, is the first to practice. His church, which claims 20,000 members statewide, sponsors a drug-rehabilitation program, a free restaurant and medical clinic and a legal-aid service. More radically, Jones encourages his flock to give up their private property and live in low-rent apartments leased by the church from the city. Jones and his wife live modestly above the temple, where they are raising a multiracial family of seven adopted children plus their own son. But his social activism also is expressed as politics, and on Election Day, the poor deliver for their leader. In two recent close races for mayor and district attorney, Jones's regimented followers were considered important to the winners.

According to some former church members, however, Jones's power is based as much on fear and fraud as on faith. His services are often held behind locked doors, and even then Jones is protected by bodyguards. The breakaway parishioners described ritual beatings and humiliating group encounters held at all-night sessions. A former secretary to Jones reported that the preacher faked healings by displaying chicken guts as tissue he had miraculously removed from cancer patients. Others said they had been persuaded into deeding over their homes to the church and had been talked into giving the temple government funds they received for running foster-care homes.

Richard Harmon—New West

Jones (inset). Klan drama: 'That's why people turned over all they had'

When New West first considered investigating the People's Temple, the editors were barraged with pleas from politicians and businessmen to kill the story. When the editors persisted, some were harassed at home by anonymous callers. Meanwhile, other local newsmen reported similar coercion and only when word of the pressure campaign appeared in a local newspaper column did ex-members of the temple volunteer to tell of their experiences.

In separate interviews with NEWSWEEK, former followers of Jones corroborated the New West report. Micki Touchette, 26, told how she and eleven other students slept in a crowded garage and were given a weekly dole of $2 each as members of a temple commune. Touchette, who is white, said that Jones, who is part American Indian, told them "how ugly and horrible it was to be white," and "not to have sex because we were all latent homosexuals."

KKK: Laura Cornelius, 52, a black woman, said that Jones promised his followers a haven in Guyana when, as he predicted, Fascists took over the U.S. "He said they had a plan to exterminate blacks like they did the Jews," Cornelius recalled. She also described a ritual by temple members that dramatized a Ku Klux Klan lynching. "That's why people turned over all they had," she said. "He told us the whites would take it."

Others reported threats against their lives if they dared talk to police and said that they had been made to sign false confessions to crimes such as conspiracy against the government. "Jim always said he had an in with the police," said Deanna Myrtle, 38, "so we thought going to the police would be suicide."

Church officials have issued statements countercharging that some of the dissenters were terrorists and child molesters. Throughout the controversy, Jones has remained at the Guyana farm, which the church says it funds with $150,000 annually. And some suspect that the Rev. Mr. Jones may be the first to take up permanent asylum in the Guyana haven.

—KENNETH L. WOODWARD with MARK WHITAKER and STEPHEN GAYLE in San Francisco

By WALLACE TURNER
Special to The New York Times

SAN FRANCISCO, Sept. 1—No matter what others say, to his wife, Jim Jones is a Marxist social philosopher and pastor to whom "service to my fellow man is the highest service to God."

But in a flood of recent publicity, Mr. Jones has been pictured as a charlatan who victimizes those whose religious faith he captures, taking their property, physically abusing them and using them as pawns in his political power games.

Mr. Jones, 46 years old, resigned his appointive position as chairman of the San Francisco Housing Authority after the criticism began. District attorneys in San Francisco and Mendocino Counties are checking allegations of irregularities in property transfers. The California Secretary of State's office is checking allegations that notaries public improperly endorsed some transfer documents.

These are the most serious charges made to date, although there have also been allegations of physical mistreatment, such as disciplinary paddlings, and the use of shoddy tricks to impress members of his congregation.

Former Members Quoted

The trouble for Mr. Jones and his 9,000-member church was made public two months ago in an article in New West magazine. The article quoted former members who told about their disaffection. Then both San Francisco dailies, The Chronicle and The Examiner, printed articles on the matter.

Throughout all this, Mr. Jones, a Butler University graduate and United Church of Christ minister for 25 years, has been unavailable. Marceline Jones, his wife of 28 years, said in an interview this week that he was at the church's agricultural mission, a 27,000-acre jungle tract on the northeast coast of South America at Guyana.

Beyond issuing blanket de... of wrongdoing, Mr. Jones has not discussed the charges, nor have members of his congregation.

A registered nurse, Mrs. Jones worked for 10 years for the California State Board of Health until resigning Aug. 1 for reasons, she said, of health and because of pressing duties at the temple. In the interview, she described her husband as a Marxist who holds religion's trappings to be useful chiefly for social and economic uplift.

"Jim has used religion to try to get some people out of the opiate of religion," she said. She quoted him as saying to her, "Marcie, I've got to destroy this paper idol," as he slammed down the Bible he held in his hand.

They were married in 1949, when he was 19 and she was 22. They have one natural son, Stephen Gandhi Jones, and seven adopted children who are black, Korean, Indian and Caucasian.

"I wanted to come to California because the multiracial nature of our family was a problem in Indiana," she said. "But we've had problems here, too."

With 120 followers, they moved in 1965 from Indianapolis to Ukiah, Calif. Five years ago they opened the church here in an old building in a black slum. The agricultural project opened four years ago.

In an interview a year ago, Mr. Jones said that his congregation was 40 percent Caucasian, 40 percent black and 20 percent a mixture of Oriental, Indian and Chicano. He is of Welsh and Indian extraction, and Mrs. Jones is Caucasian.

The congregation is activist. A year ago 1,200 members picketed the Fresno

Associated Press

Jim Jones

County Courthouse while four employees of The Fresno Bee were held in jail for refusing to identify their news sources.

Mr. Jones said then that the temple supported many causes to protect newspaper sources. He said of the Fresno pickets, "I can't stand to see our press crippled. Who else would take a stand? Our duty is to be here."

Mr. Jones's alleged political strength has been emphasized in the newspaper accounts of temple affairs. The published names have been mostly those of liberal Democrats such as Mayor George Moscone, who appointed Mr. Jones as chairman of the housing authority; Assemblyman Willie Brown, and Sheriff Richard Hongisto. All have been supported by the temple at election time and have appeared at temple meetings.

However, the record also shows that the pastor has sought to establish friendships and dialogue with other leaders, including officials of the John Birch Society who have also spoken at temple meetings.

One of Mr. Jones's techniques for gaining attention has been to make substantial contributions by checks to newspaper publishers, saying that the money was to support press freedom. In this way, he became known to the late Charles Theriot, publisher of The Chronicle, who sent the money to Sigma Delta Chi, a national journalism organization.

The pastor's aim, according to his wife, is to provide a communal life for all his members. "We live by the rule of from each according to his ability and to each according to his need," she said. Funds are pooled, she said, with medical care, dental care, housing and food, educational expenses and church expenses paid from the common purse.

The temple has educated a medical doctor who now is interning in Guyana, she said. A dentist educated by the temple is among the former members whose criticisms are the basis for some of the temple's unfavorable publicity, she said.

Mr. Jones's Marxist twist to religion came to him when he was about 21 years old, his wife said. She said that he told her then that "in order to bring people out of their superstition you have to give them a substitute." She recalled that he pointed out that Jesus told the rich man, "Sell what you have and give it to the poor."

Mrs. Jones was asked if she contributed her salary to the temple when she worked for the state. She did not.

"... and I have long felt that if they didn't assassinate him, they'd try to get him by law," she said. "I put my checks in a special fund so Jim could have the best legal counsel."

JONES, JIM

$1.1 Million Suit Against Rev. Jones

WED AUG 3 1977

By Marshall Kilduff

A $1.1 million lawsuit against the Peoples Temple and its embattled leader, the Rev. Jim Jones, was filed here yesterday by two former members who claimed their daughter was beaten and their property sold off.

The suit was filed in Superior Court by Jeannie and Al Mills, who were members of the controversial church from 1970 to 1975.

The Millses and other former followers of Jones have charged that he ordered church members beaten, and bilked some out of their property and possessions.

Since the charges were made over a month ago, Jones has remained at his church's South American mission in Guyana, where several hundred church members are reportedly migrating.

In the lawsuit the Millses claim they were pressured into signing over property in Willits and Redwood Valley in Mendocino county and that these deed forms were improperly notarized. Another piece of the couple's property in Richmond ended up in the ownership of another church member, Andrew Silver, the suit alleged.

The couple has asked that the Richmond property be returned and that the proceeds from the sale of ther other two parcels — valued at about $100,000 — be refunded.

They also requested equal sums of $500,000 for punitive damages and mental anguish suffered by them and their daughter Linda Mertle, who allegedly was beaten by a church disciplinarian.

Named along with Jones were his wife, Marceline; Silver; church attorneys Eugene Chaikin and Timothy O. Stoen; Dale E. Parks and Ruby Carroll.

The suit was filed by attorney Daniel K. Denenberg.

JONES, JIM (REV.)

Former Deputy DA Named In Temple Property Probe

THU AUG 2 5 1977

A former San Francisco deputy district attorney was alleged yesterday to have played a central role in a property transfer in which two ex-members of Peoples Temple claim their names were forged.

The accusations involve Timothy O. Stoen, a top adviser in the church who left his job with the district attorney's office last March. They are based on a series of tape-recorded phone conversations in 1975 between Stoen and Marvin Swinney, a former temple member.

According to Swinney and his private investigator, Joe Mazor, the tapes purport to show that Stoen was attempting to arrange a payment to Swinney and his wife Jackie in exchange for the couple's consent to a transfer of a Ukiah house.

The Swinneys claimed yesterday that the church was eager to avoid a legal fight threatened by the couple. The Swinneys said their signatures had been pasted onto an earlier transfer document witnessed by Stoen in 1973.

The tapes along with the records of the property transaction were handed over to deputy district attorney Robert Graham, who sent them on to the state attorney general's office yesterday for investigation.

Peoples Temple, and its leader, the Rev. Jim Jones, are being investigated by a number of state and local agencies in connection with charges that church leaders ordered beatings of members and pressured some into signing over real estate.

The Swinneys said they had followed Jones in 1965 when he moved his 100-member congregation from Indianapolis to Redwood Valley, a small Mendocino county town near Ukiah.

In August of 1975, the couple decided to leave the church and live in South Carolina. But when they checked local property records, the Swinneys claimed, they found their names had been signed to a deed transferring their Ukiah home to the church.

The couple protested to Jones and Stoen, who was at the time a deputy district attorney for Mendocino county, a top legal adviser in the church and also the notary who witnessed the transfer that the Swinneys claimed was a forgery.

Though the Swinneys claimed the transfer had not in fact been signed by them, they decided not to take up the matter with authorities then.

"We were scared that the church would harass us and the only thing we wanted was to leave," Mrs. Swinney said yesterday.

Her husband taped three conversations with Stoen that detailed the final arrangements leading to a settlement regarding the contested property.

According to the taped remarks, Swinney said he would drop his protests and Stoen in return said the church would pay the couple $2000. Swinney said the sum later was raised to $10,000.

A copy of the tape was given to The Chronicle by Mazor, who said he is working for 18 families of former temple members.

The Swinneys said they had given an abstract of their property deed to church member Archie Ijames when they were urged to by other church leaders in 1973.

But Mrs. Swinney said the couple never thought such a move would result in an official transfer.

JONES, JIM

Temple's Jungle Outpost
—Stories of Hard Life

SAT AUG 20 1977

By Marshall Kilduff

The new home for nearly a thousand members of the Peoples Temple in the jungle of the South American country of Guyana amounts to a grueling work camp, according to former church members who have visited the outpost.

Since 1973 church members have worked dawn-to-dark days to hack away vegetation, prepare cropland and build primitive facilities in preparation for large numbers of temple followers who are leaving San Francisco for the small colony, former members said.

Discipline is strict, and workers caught breaking rules or not performing chores have had their heads shaved and been denied meals for up to three days, according to one of the former members who left the Guyana outpost in late June.

At that time, 150 people were at the colony, working 16-hour days and living in military-style barracks with 39 to 40 beds in a room and cold-water wash-up facilities.

In Georgetown, the capital of Guyana, church members who are waiting for a boat or plane trip to the mission are required to sleep ten or more to a room in a two-story residence owned by the church and must also beg for food from city merchants to supplement regular meals, the former members said.

This spartan regimen is considerably at odds with press releases issued by the controversial church. According to its own accounts, the temple's mission is a novel experiment in agriculture as well as a haven for delinquent youths aiming for a new start.

But in interviews with five former church members who have visited the outpost, and others familiar with temple workings, the church's leader, the Rev. Jim Jones, had his own special reasons for founding the jungle mission.

Jones had conceived of the mission as a refuge and a world of its own, free from the perils of big-city life, these sources recalled.

He had also predicted to his followers that America would be heavily damaged by either a nuclear attack or a race war in which blacks would be killed or imprisoned, former members said.

Jones claims 20,000 followers in

Back Page Col. 1

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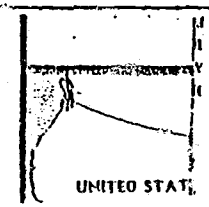

San Francisco Chronicle ★★★ Sat., Aug. 20, 1977

LIFE IN TEMPLE'S JUNGLE OUTPOST

SAT AUG 20 197

From Page 1

California, but ex-members say there are about 3200 serious believers. Approximately 80 per cent of the temple is black.

The church has come under press and official scrutiny after news accounts that Jones faked cancer healings, ordered beatings of members and acquired large sums of money from followers.

He moved from Indianapolis to Redwood Valley in Mendocino county in 1965 and eventually shifted the center of his operations to the Fillmore district in San Francisco by 1975.

Jones and a group of about a dozen top aides first visited Guyana in December of 1973, according to Dan Phillips, a former church member who was in the party.

According to Phillips and others, Jones had singled out Guyana, a relatively poor and backward country with a population of about 800,000, for four specific reasons:

The country was English-speaking from its days as the colony of British Guiana; the majority of the population was black and thus his church members might feel more at ease; the country was fairly close to the United States; and finally, the government was socialist, which appealed to Jones' political beliefs.

By early 1974, Jones and the Guyana government had agreed the temple could develop up to 27,000 acres in the thinly populated northwest, near the Venezuelan border. The mission would only be allowed several thousand acres at the start though, according to Guyanese government officials.

The first few years of the mission were spent in long series of trial-and-error experiments, according to a former member who was sent down for two months in March, 1976, as a trouble shooter.

A $6000 GMC diesel generator burned out because the novice settlers misunderstood wiring instructions. A $15,000 sawmill came equipped with wrong blades which wore out quickly. Then the heavy rains washed away the inch and a half of fragile topsoil that the newcomers exposed when they cleared the land.

The weather was sometimes hot and muggy, but the temperature usually remained between 75 and 80 degrees. There were mosquitoes and some snakes and monkeys which bothered the church members at first.

"Another problem was the Amer Indians who lived in the area," said one member. "We needed security guards in the jungle because those people would try and swipe everything we had."

According to the former members, life at the outpost was much like the temple life that they came to reject back in California.

After a work day that began at 6 a.m. and ended at 10 p.m., there might be three and four hour "catharsis" sessions during which individuals would be ridiculed for doubting the progress of the mission or failing in their assignments.

A rule-breaker might have his hair shaved off, be made to wear a yellow hardhat as a badge of dishonor and be told not to speak for several days.

In other cases, if clothing or tools were lost or damaged, a member would be fined, the replacement cost of such items.

Because no one had any money, a member would be denied his or her daily meals, which the church computed as costing $1, until the debt was repaid.

One youth, Tommy Bogue, who was 15 or 16, was forced to dig a latrine from 10 p.m. until 6 a.m. because mission supervisors discovered he had stolen some aluminum roofing sheets to make a small hut for himself outside the outpost area, according to a former member who said he w punishment.

Jones himself vis ny frequently, but spe time in Georgetown, government officials ing the arrival of fo California.

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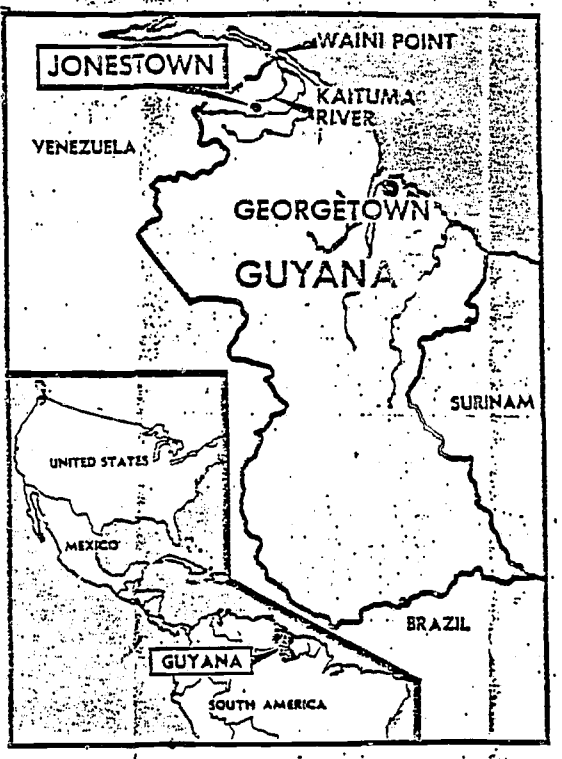
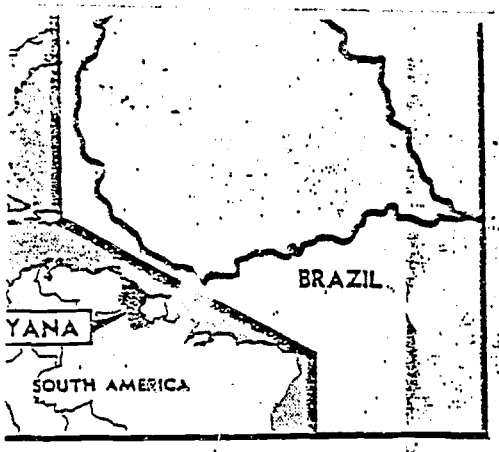


Location of the outpost in Guyana



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Once on the East Coast, they flew to Georgetown and stayed at the church residence at 41 Lamaha Gardens.

As soon as the Jones followers stepped off their plane, temple aides would take their passports and money, a move that in effect cut off anyone from leaving without church approval.

According to the former members interviewed, about a dozen followers have asked to return from Guyana. The church has in most cases agreed, though staff aides resisted the idea and demanded the returning members not discuss life at the mission.

For the most part, the church sends its members to Guyana for long-term stays and there is little turnover. However, upper-level church aides visit the mission frequently to relay strategy, money and materials.

At intervals when large numbers of temple members flew in at once, the church residence would be crowded to the point of ten or more people sleeping in a room.

Members would be expected to "procure," or beg, food from Georgetown shopkeepers, under the ruse the donated commodities would be sent to the mission in the north. In fact, the food went to provide for the temple members in Georgetown with only a portion of the supplies ending up at the settlement, two former members said.

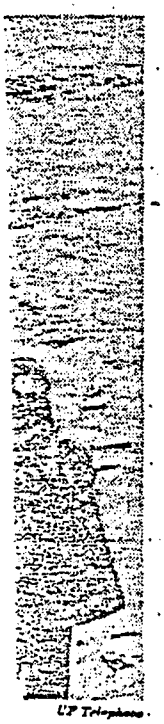
The trip from Georgetown was made either by plane or boat. The 150-mile flight from the capital to Port Kaituma could be made in two hours. A church truck then transported the travelers about eight miles to the mission, which government officials have christened Jonestown.

By sea, the journey took 22 to 23 hours. Members would board the Cudjo in Georgetown, head north up the coast to Waini Point, run up the Kaituma river past Amer villages and step ashore at Port Kaituma, where a church vehicle would meet them.

Relations between Jones and the Guyanese government are unclear, though the church has sought to impress officials with the progress of the mission.

Guyanese embassy officials in Washington and those in Georgetown have indicated they are following news accounts of the charges made against Jones in California, but these representatives have not commented publicly.

Wealthy



UP Telephoto

The Edwards couple left San Francisco last spring on short notice, their family told The Chronicle, and the two are believed to be in Guyana with the church.

Thus, their property was sold in their absence. Temple secretary Jean F. Brown had power of attorney and signed sale documents prepared by temple lawyer Gene Chaikin.

But the average temple member is not in any position to offer the church such wealth, former members claim. One example is Jesse Boyd, an elderly black woman who lives in a studio apartment run by the San Francisco Housing Authority at 666 Ellis street.

She pays a quarter of her income of $403 per month as rent and paid another quarter to the church until she left in February of this year.

In her 6½ years as a follower of Jones, she signed checks payable to the church totaling $3937.19. These checks were deposited into four different church bank accounts: Bank of Upper Lake, Bank of America and Wells Fargo, all in Ukiah, and the Bank of Montreal in San Francisco.

She also baked seven or eight cakes every week. "I bought all the fixings myself, and the church would take it over to the Safeway or Albertson's and sell each one for $5.

"I can't tell you how much I may have given in little bits of cash," she said.

Temple spokesmen contend that such contributions go toward a wide array of free church services such as legal counseling, medical care and meals.

Jones himself has stated the Guyana mission has cost his church upwards of $1 million since he first established the settlement in 1973.

The Guyana outpost, to which Jones has retreated since the controversy began about a month ago, apparently has been the destination of much of the church's money.

that temple leaders were regularly dispatched with cash to deposit in Guyana banks, pay temple bills and often to bury the money for safekeeping.

On several occasions these couriers carried as much as $50,000, according to former members.

Dan Phillips, who went with Jones and about a dozen top church leaders to Guyana on the temple's first visit in December of 1973, said a large sum was transferred at that time.

"Each of us had $5000 on us in cash. There was also a bank draft for $600,000 from Barclay's of Canada to deposit in the bank's branch in Georgetown

Church Denies 'Exodus'

Peoples Temple acknowledged yesterday that "nearly a thousand" of its members are at the church's farm project in Guyana but refused to describe the departure of such numbers as a "mass exodus."

The response followed a Chronicle story earlier this week that claimed possibly 400 of the church's members were leaving the Bay Area as part of temple plan to shift its affairs to the South American country.

The church press release stated: "For the last two years we have provided our members with the opportunity to reside at our agricultural project.

"Even though there are nearly a thousand there now, and more want to go, we are absolutely not pulling out of San Francisco or California," the statement said.

The church said that San Francisco "will continue to remain our 'home base'" and called news accounts of its inner workings "biased and sensationalistic reporting."

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United Press

so much money was collected from church members that temple leaders opened more than 15 bank accounts and also began taking large sums of cash, ranging up to $50,000, via trusted church couriers to Guyana where the temple has an agricultural mission, according to Chronicle sources.

Nearly every aspect of church life was designed to return a profit to the temple, the former members said.

Property was signed over to the church as gifts from members, large sums of cash were collected during services, and church members were assigned special duties such as street corner soliciting, mail appeals and bake sales.

Followers were expected to contribute a quarter of their salary — a figure that later rose to 40 per cent for some — as well as donate their time and talent for special chores such as maintenance of the bus fleet or repair of church buildings.

Church leaders encouraged members injured in traffic accidents to allow temple attorneys to try their court cases, while other church aides peddled photos and drawings of Jones designed to ward off highway mishaps.

Once a member had turned over most of his possessions and money, it was very difficult for him to leave.

"The temple ended up with everything I had," said Deanna Mertle, a member along with her husband and family from 1970 to 1975.

"That's what made it so hard for us to leave. We had nowhere to go and nothing to fall back on," Mertle said.

The church has reported publicly that its yearly budget is $600,000. The temple is not required to report its finances to either the Internal Revenue Service or state officials.

But such expenditures did not match the enormous sums that accumulated, according to former members.

"It (the money) became almost a joke with Jim," said one woman who was a top adviser and notary who witnessed scores of church legal documents.

"We used to wonder what to do with it all. But we never spent it on much," she said.

Questions about the temple's finances were raised in earlier press investigations of Jones, a Disciples of Christ minister who moved to Redwood Valley from Indianapolis with a group of about 100 followers in 1965.

Jones reportedly built a large following, especially among inner-city blacks in San Francisco and Los Angeles, with his abilities as a faith-healer who proclaimed a vision of an integrated and socialist society.

Former members said Jones ordered beatings of his followers to maintain discipline, faked the healings and devoted most of his time to collecting money and cultivating politicians.

Church, spokesmen claim Jones built up a 20,000-member congregation in the state, but former members said the true figure was closer to 3500.

This lower number of serious followers along with the fact that many of them are elderly and on small incomes have suggested to observers that the church could not have accumulated very much money.

But those members interviewed said the temple used a variety of techniques to gather money from its followers and to raise substantial sums beyond its membership.

Members were asked to contribute a quarter of their income within several months of joining the church. This portion was raised to a third and finally 40 per cent for some, former members have said.

Other members lived in communes set up in the Ukiah, Redwood Valley and San Francisco areas.

Jackie Swinney, a former member who handled commune finances, said the living arrangements were designed so that members turned over paychecks and received living expenses in return.

"We were clearing $8000 to $10,000 per month when we were just in Redwood City," she said.

The church is believed to have at least 12 such communes, many with upwards of a dozen people each, scattered through the Fillmore district here.

Swinney also supervised the money-counters who toted up the receipts during marathon weekend services that Jones held in Redwood Valley, San Francisco and Los Angeles.

"On a good day in Los Angeles during 1973 and 1974, we'd handle $20,000 to $25,000," she said.

"San Francisco was sometimes as good. It was all small bills and change. Now and then we'd have some jewelry too," Swinney added.

"We had a series of banks we used from Ukiah to Lakeport," said one woman who frequently handled the bank deposits.

Sandy Parks, a former member who worked in the church's legal and financial office, said that temple leaders were careful to spread their money among the accounts so as to avoid a huge sum in one or two that bank or government officials would judge as suspicious.

Parks also said she typed up "maybe 50" applications from church members seeking to cash in their life insurance policies.

Deanna Mertle and her husband Elmer ran the church's publications. It was their job, they said, to study religious mailings from other faith healers and recommend a new monthly mailing to solicit contributions.

"We averaged about $800 a day, and that is a very conservative figure," she said.

Other publication sidelines included photographs of Jones, intended for such things as warding off burglars, illness and traffic accidents.

Birdie Marable sold nine different kinds of Jones pictures from a tray that she carried during weekend services. "I made $60 to $100 a meeting," she said.

Aside from such routine methods, there were larger sums that accrued to the church through property transfers.

Between 1967 and the present the church or its officials were involved in 32 recorded real estate transactions. Ten of these amounted to gifts of property to the church.

The church has reportedly been pulling out of the Mendocino area and has placed some six pieces of property on sale for $1.25 million.

In San Francisco, the church has sold two pieces of property this year — a three-unit apartment at 1664 Page street for $127,000 on June 21 and a pair of flats at 38 Howth street for $42,500 on May 12.

In addition, there are sales in which temple officials sold property owned by church members.

For example, a rest home owned by [illegible] and Irene Edwards

UP Telepa

A car stolen from near Fullerton was found empty in the Los Angeles river

Big Storm Trickles Off

Los Angeles

The worst tropical storm to strike southern California in 38 years dwindled to showers yesterday, its fury spent after record rains and flooding that killed eight persons and caused millions of dollars in crop damage but did little to alleviate the state's drought.

The storm, which moved up from Baja California as a hurricane Monday stopped short of Northern California. "It just disappeared overnight leaving residual moisture that will stick around for the rest of the day with cloudy skies and light showers," Don Depauw of the National Weather Service said.

Three days of steady rain provided record rainfalls — ranging from two to five inches in Los Angeles and other parched southern California communities.

Rainwater stood six inches deep yesterday in farmlands of the Imperial valley near the Mexico border, where $14 million dollars worth of damage was done to crops, and runoff from the fields kept many county roads impassable.

Some areas of Imperial county remained without electricity and telephone service.

Total damage from the storm was expected to exceed $20 million.

Crop damage also was reported in the southernmost counties of the fertile San Joaq valley.

"We don't have any monetary figures damages yet," said Mike Henry, secretary-treas of the Kern County Farm Bureau. "But we k there will be mildew and mold problems for grape growers."

What remained of the county's unharve tomato crop also was destroyed by an inch of ra

All major highways were open, except California 78 between Blythe and Brawley w pavement was washed out and repairs may months, according to the California Highway Pa

State and local water officials said the h rains did not significantly help the drought situa because the water came down so rapidly that it no time to seep into underground water ta Much of the rain did rush down flood co channels into the ocean.

Southern California receives much of its w supplies from aqueducts in northern California are hundreds of miles from the storm.

United

JONES, JIM REV
~~REL PEOPLE'S TEMPLE~~

FRI AUG 19 1977

Church Denies 'Exodus'

Peoples Temple acknowledged yesterday that "nearly a thousand" of its members are at the church's farm project in Guyana but refused to describe the departure of such numbers as a "mass exodus."

The response followed a Chronicle story earlier this week that claimed possibly 400 of the church's members were leaving the Bay Area as part of temple plan to shift its affairs to the South American country.

The church press release stated: "For the last two years we have provided our members with the opportunity to reside at our agricultural project.

"Even though there are nearly a thousand there now, and more want to go, we are absolutely not pulling out of San Francisco or California," the statement said.

The church said that San Francisco "will continue to remain our 'home base'" and called news accounts of its inner workings "biased and sensationalistic reporting."

The church has said it has 9000 members in Northern California and 20,000 statewide, although former members of the church believe the temple has about 3500 serious followers.

JONES, JIM (REV)

Guyana Mission

Peoples Temple Exodus Speeding Up

By Marshall Ruthuff WED AUG 3 1977

Controversial Peoples Temple has stepped up the pace of its exodus from San Francisco to the point where it appears unlikely the church will maintain its powerful political and social base here.

Investigators from the district attorney's office, who have been looking into the church's activities, estimated yesterday that more than 400 church members have left the city aboard temple buses for Miami, where they board flights for Guyana.

That South American country has become the new home for the secretive chapel and its leader, Rev. Jim Jones, according to a half dozen interviews conducted by The Chronicle with former members.

Signs of the church's shift to Guyana include reports of late-night departures of temple buses from the rear parking lot of the temple at 1859 Geary boulevard, stories of chapel members abruptly quitting their jobs and special preparations being made to ship belongings overseas.

Such developments lend credence to earlier reports that the embattled Fillmore district church was considering such a departure.

Jones, a Disciples of Christ minister who has strong political connections with state and local liberal politicians, has been the focus of a series of bizarre charges.

In a New West magazine story published last month, Jones was charged with beating his followers to maintain discipline, faking medical healings to win new recruits and acquiring large sums of money and property from members.

Though such notoriety may be a factor in a stepped-up pace of the church's departure, former members indicated that Jones started the move to Guyana about six months ago.

At that time, vehicles with two or three families and a rental trailer filled with suitcases were dispatched from San Francisco to Miami.

The families were told to stay in cheap motels, often sneaking eight or ten people in a room, until church officials made arrangements for flights and boat trips to the church's agricultural mission.

The numbers involved in such a movement have grown to the point where a representative of Dutch Antillean Airlines confirmed yesterday that 35 members of the church took a flight to Guyana last Saturday.

There also were small bits of personal evidence that the exodus was under way. LaFlora Towne, a chambermaid for 15 years at the Carlton Hotel at 1075 Sutter street,

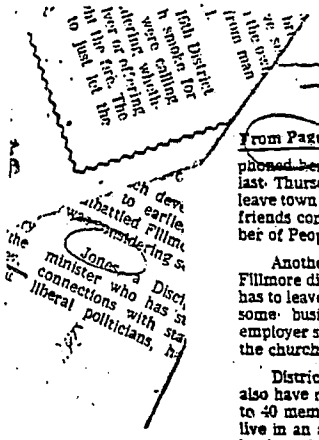
Back Page Col. 5

shipping crates apparently for transporting goods to Guyana.

Two weeks ago, two flatbed trailers were loaded with the crates which were stenciled with the Guyana address of the church.

"The sanitatio backing up and burned out a $6000 said.

The church ha $15,000 sawmill to



TEMPLE EXODUS

WED AUG 17 1977

From Page 1

phoned her supervisor at midnight last Thursday to say she had to leave town immediately. Two of her friends confirmed she was a member of Peoples Temple.

Another woman, a nurse with a Fillmore district podiatrist, said she has to leave her job "to take care of some business back east." Her employer said she was a member of the church.

District Attorney investigators also have received a report that 20 to 40 members of the church who live in an apartment at 1029 Geary boulevard have left for Guyana.

There was also plainer evidence that the church was planning a major move from the San Francisco area.

An open-air construction area in the rear of the temple has been set up to nail together plywood shipping crates apparently for transporting goods to Guyana.

Two weeks ago, two flatbed trailers were loaded with the crates which were stenciled with the Guyana address of the church mission. The trailers, which are registered to church member Leon Perry, were then driven off, presumably to some shipping point and eventually to the Jones mission.

In addition the church has purchased 300 55-gallon metal barrels for $3840 from the Bedini Steel Drum Co. of 1212 Thomas avenue in San Francisco.

According to Ernie Bedini, church member Norman Ijames said the drums were to be used to ship food and clothing overseas.

Bedini said the church also purchased rubber gaskets for the barrels so that the contents of the drums could be pressurized and sealed tight against the effects of tropical humidity during shipment.

Bedini said Ijames took 70 of the barrels, and on inspection yesterday, several dozen were scattered around the plywood container assembly area.

District attorney investigators said yesterday they have interviewed between 50 to 60 former members of the church in the past two and half weeks.

It was from such interviews that the investigators have based their estimation of more than 400 members being sent to Guyana.

Charles Garry, the attorney representing the church, said the departures were explained to him by temple members as "nothing unusual."

"You know they have a mission down there, and people have to come and go between the two places."

Garry said he had been invited by the church to visit the jungle farm.

Former members of the church have described the mission as a dawn-to-dark hardship post which Jones passed off as the "Promised Land" to his followers.

The Guyanese government has granted him several thousand acres in the wilderness area along the Venezuelan border. The government has seen fit to dub the church mission "Jonestown" in honor of its creator.

Don Swinney, whose parents pressured the church into returning him from the Guyana outpost in January of 1976, said he was worked hard and treated poorly.

"If they thought you didn't do enough work, they wouldn't feed you," he said.

He said he was put to work digging ditches and gardening. He lost 30 pounds during his year's stay at the farm, Swinney said.

Other former members said the mission was also a hard learning experience for church members who knew little about farming, carpentry, plumbing or electricity.

Walt Jones, 39, was sent for a two-month stay in March and April of 1976 to help straighten out the hapless church newcomers.

"The sanitation system was backing up and they had just burned out a $6000 GMC diesel," he said.

The church had also bought a $15,000 sawmill but ordered the wrong saw blades which wore out right away, Jones said.

"The place had possibilities. It wasn't so bad even though it rained quite a bit of the time and there were mosquitoes and flies," Jones said.

When he was there, there were 30 people, mostly adult men assigned to do the physical work of setting up the settlement.

Church publications state there are now 130 people, and 20 to 30 are juveniles who have been sent there to keep them out of further trouble with the law back home.

But former church members claim most of the children cited in such temple press releases were abused by their parents and became troublemakers while growing up in church surroundings.

Jones has predicted.

When the congregation was first moved to Ukiah in 1965, he said that was the safest place in the country in the event of nuclear war. And in succeeding years, he instructed temple members to store large quantities of grain, food staples and water, which they would carry into a huge, underground cavern to escape the nuclear blast.

Pietila said he and another member learned the cave's location and found a seemingly bottomless pit at the top of a large rock outcropping. "We took rope and climbing gear and went in," he said. "There was no way (Jones) could get everyone in there, (especially because) the church was mainly composed of people who were elderly and sick."

In more recent years, the temple has been preparing a jungle sanctuary in Guyana, where Jones reportedly has been staying for the past month.

When asked why they submitted, usually without question, to such a bizarre lifestyle, the former temple members explained that Jones' rules and rituals left them terrified, emotionally confused, and, in the words of many of them, brainwashed.

They said their financial dependency on the church left them with no resources to start another life. They were often alienated from family and friends.

The ex-members said they feared the self-incriminating letters they had written would be used against them and that Jones had said he could strike them dead.

It was treason to leave the fold, according to Cornelious and Rozynko, and the traitors would die. A former member who asked that her name not be used said, "They offered to snuff out anyone who tried to cause trouble for the church."

Many of those who did leave said they felt excruciating guilt but had become so repulsed by Jones' techniques that they couldn't stay any longer.

Some of those who left said they received threatening letters and phone calls as well as frightening visits by Jones' associates.

More than 50 former temple members have been

LAURA CORNELIUS
'He said he healed me of cancer'

SUN AUG 14 1977
EXAMINER

Why ex-members submitted to the strange goings-on

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total group to organize the other people who were in chaos."

Several former commune members said the training included some classroom work at the dorms as well as regular hiking trips into the Ukiah-area woods. They said they were taught various military maneuvers, learned survival techniques, and pretended passing cars were enemy tanks.

Wayne Pietila, one of Jones' bodyguards at the time, said the training was halted after Jones heard that a few of the students went out and bought rifles.

The maneuvers — despite their serious motivation — were one of the few diversions for dorm members. They weren't allowed to date, drink or smoke.

★ ★ ★

Such regimentation was ostensibly designed to toughen and unite temple members so they could survive a nuclear holocaust or fascist takeover that Jones has predicted.

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interviewed by the San Francisco district attorney's office.

District Attorney Joseph Freitas said following a review of the allegations, his office will determine if a criminal investigation is warranted.

The Mendocino County Department of Social Services is also investigating the operation of care homes for children and the elderly.

LAURA CORNELIUS
'He said he healed me of cancer'

Meanwhile, many church properties are up for sale and there is some evidence of a small migration to Guyana. Former members reported this week a that as many as three busloads of children and adults left for the East Coast for flights to South America.

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Page 18 Section A ★★★ Aug. 14, 1977
S.F. Sunday Examiner & Chronicle

EXAMINER

At the temple: 'It was hostile'

—From Page 16

temple conducted biweekly trips to Los Angeles and San Francisco and occasional cross-country "vacations."

Former members said as many as 70 persons were crammed in the temple's 42-seat buses while the caravan of 11 buses traveled day and night to the next service. Children and occasionally adults were forced to ride in overhead luggage racks, in the aisles and sometimes in the unventilated luggage compartment beneath the bus, which they said was one place you could get space and peace and quiet.

Passengers often slept and ate on the bus, eating from cold cans of chili or ravioli, with an occasional salad, cheeses and day-old bread. A hot meal and a bed were rare on the trips, but they were repeatedly hit up for offerings.

Cornelious, who said she usually was hungry on trips, explained, "Every time you'd get to sleeping good, they're coming around taking offerings. If you said you didn't have any, they'd make you empty your purse and see if you could find any money."

★ ★ ★

There was pressure — especially on members of the church's planning commission — to live communally, so they could save money for food and other expenses and could turn over all their income to the church. Former members said there were about two dozen communes in San Francisco in recent years and a lesser number in Ukiah when the temple was headquartered in Redwood Valley.

At first, they said, San Francisco commune members — many of whom had unrelated children living with them — prepared their own meals and turned over surplus money at the end of each month. Later, however, they said the church required them to eat their meals at the temple in order to save still more money.

Ex-members said deprivation crept slowly into their lives after they joined to help people, particularly the elderly and children. They said the communes were even idyllic places for awhile — with several adults caring for perhaps a dozen children, helping them with their homework, taking them on outings and giving them love and affection.

"Every so often a new discipline was laid out," explained one. "Everything was added slowly until it was totalitarianism. So it was hard to say you wanted to leave."

Despite Jones' penchant for healings, the temple did arrange medical care for its many sick and aged members. And, despite the rigorous routines, the children were sent to public and private schools — and urged to do well.

★ ★ ★

In many ways, the church's two college dormitories in Santa Rosa were a microcosm of the temple.

About 30 to 35 college-age men and women lived in two dorm buildings — with the sexes segregated — while attending Santa Rosa Junior College. They took turns cooking and shared their food, which sometimes was in very short supply.

Like others in the temple, the students were prohibited from fraternizing with outsiders, and their regimen left little time for anything except their required outside jobs, study, dorm "catharsis" meetings and a rather unusual church class on paramilitary training.

"It was in preparation in case of depression or the nuclear bomb (Jones predicted)," explained Vicki Touchette, a commune member then. "We had to be a

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QUN AUG 14 1977
EXAMINER

The temple — a nightmare world

By Tim Reiterman and Nancy Dooley

"I worked every available minute in publications, often until 4 o'clock in the morning. It would be so late that I couldn't go home. I had a carpet in my closet so I would sleep there three or four nights a week, then I'd get up and start working again at 8."

—Deanna Mertle, 27

"They'd take a busload of kids every weekend into San Francisco and leave them on various street corners with donation cans. It was very humiliating. I felt like a beggar. I made at least $30 in four hours. They made us go. If we said no... you'd have to answer to Jim and the council. They'd chastise you ... then Jim would decree a punishment."

— Sandy Rozynko, 18

While carefully cultivating a humanitarian image, the Rev. Jim Jones subtly imposed a regimen of financial dependency, exhaustion, poor nutrition and physical intimidation to get his Peoples Temple flock to do his bizarre bidding.

Interviews with more than two dozen former temple members have revealed how a church with a dream of a world without poverty, racism and class distinctions degenerated to a nightmarish world of beatings, spying, death threats, and emotional deprivation.

It was a world in which temple members often averaged between two and five hours of sleep a night, gave up their incomes and property to the church, were forbidden contact with family and friends outside the church, and were required to make written confessions of felonious crimes they never committed.

Former members interviewed by the Examiner told of their willingness to forfeit their lives for one man, who proclaimed himself Jesus Christ reincarnated to his religious followers and Lenin reborn to his political devotees.

Since the publication a month ago of a New West magazine article reporting on questionable practices by the temple, Jones has resigned his post on the San Francisco Housing Authority and has relocated in the South American country of Guyana, where the church is building an agricultural mission.

Temple officials have denied the charges of its

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—From Page 15

Jones and the church hierarchy sometimes took ritual beatings, but with fewer licks and less intensity, Deanna Mertle, who said she witnessed about 300 beatings, said the youngest victim was 4 years old and the oldest was in his 50s.

"The counselors would recommend the punishment," Mertle said. "We'd have to say some astronomical number of hits so Jim could sound really benevolent and say, 'only 100.'

"But 100 hits with the board was like concentration camp torture."

The so-called "board of education," one of the most commonly used instruments in recent years, was described as a one-by-four-inch board, 2 ½ feet long. Former members said a 200-pound woman frequently administered the blows, and offenders that struggled were spread-eagled by other members.

A microphone was placed near the victim's mouth to amplify the screams for the congregation, sometimes as many as 1,000 persons.

Numerous former members said Jones wore a pained and unhappy expression during the beatings, but sometimes would say, "Hit him harder," if the punisher seemed to be easing the intensity of the blows. And occasionally, they said, he would laugh.

Sometimes Jones would opt for boxing rather than beating, and children as well as adults went into the ring. The opponents were chosen for their superior size or fighting ability, ex-members said.

"Jones would pick the people to do the boxing, then they'd keep on picking new ones until the person was whipped," said Cornelious. "Some of them couldn't get up."

Sandy Rozynko, 18, said the beating of Linda Mertle, then 16, was so vicious that many in the congregation averted their eyes and gritted their teeth — but no one stood to protest as she was hit 75 times.

It was common practice for the temple to get notarized permission slips from parents or guardians of minors for the beatings, apparently to protect the church from any legal repercussions.

It was also common to require members to confess in writing to crimes they hadn't committed. All former members who talked to the Examiner said they signed confessions to crimes including molesting their own children, stealing large amounts of money, conspiring to kill the President or overthrowing the government.

They said they also signed blank sheets of paper, which could be used in any way the temple chose.

"Jones would get up publicly in a meeting, then would say, 'Write something you did that was illegal, whether you did it or not,'" according to Sandy Rozynko.

"Then Jim personally looked over each note and if you hadn't written it right, he handed it back for rewriting. I hadn't done anything illegal, so I said I stole some money from the picture stands and shoplifted.

* * *

Jones frequently amazed his congregation with revelations about their personal lives, seeming to pull out of thin air the names of their grandmothers, their doctors and prescription numbers, details about knickknacks scattered throughout their homes, and even their food preferences. The revelations reportedly were less than miraculous.

Jones had a special committee of six to eight persons whose full-time job was the gathering of personal information about members and the preparation of phony cancers.

A former committee member who asked for anonymity said Jones had them sift through garbage cans of members and potential members, drop by their houses and telephone them to discreetly get information, which was typed up and provided to Jones before a meeting.

Each committee member was assigned an area and carried the information in suitcases, up to five per member. The same committee members were charged with preparing phony cancers which actually were chicken guts or calves brains fermented with human blood extracted from their own arms by temple nurses.

When Jones selected a person for healing, they said, the so-called cancer was removed in front of the congregation if it was "passed" orally and was removed in a bathroom by nurses if it was "passed" through the bowels. In either case, the cancers were palmed by nurses, who displayed them as they paraded up and down the aisles.

Former guards said they were instructed to attack anyone who tried to take the cancers or, failing that, should eat the foul-smelling things to keep them from being stolen and analyzed.

One day, Marvin Swinney, then head of security, was called to Jones' house in Redwood Valley after workmen found a suspicious-looking overnight case under the house. "I opened it carefully, thinking it was a bomb," he said. "But it was a bunch of chicken guts fermenting ... in a plastic bag. It smelled so damn bad I didn't poke around, but I'd seen the cancers before and recognized them."

Some of those "healed" were actually healthy and young church members. One woman recalled acting the part of an elderly Swedish lady who had been crippled for years. She wore a wig, used egg whites to wrinkle her skin, stuffed Kleenex in her mouth and wore Salvation Army clothing.

"I came in in a wheelchair and (Jones) came on with this fantastic revelation and brought me out of the wheelchair," she said. "I came up very slowly so it looked more real. It took five minutes to get me out of that chair."

Laura Cornelious said she was "healed" of cancer of the cervix, breast, colon, and spine, diseases Jones told her she had. "He said he healed me of cancer on my spine two or three times, and my back's hurting me now," she said.

Part of the protection afforded the faithful came from holy oil, prayer cloths, photographs of Jones and candles that were sold.

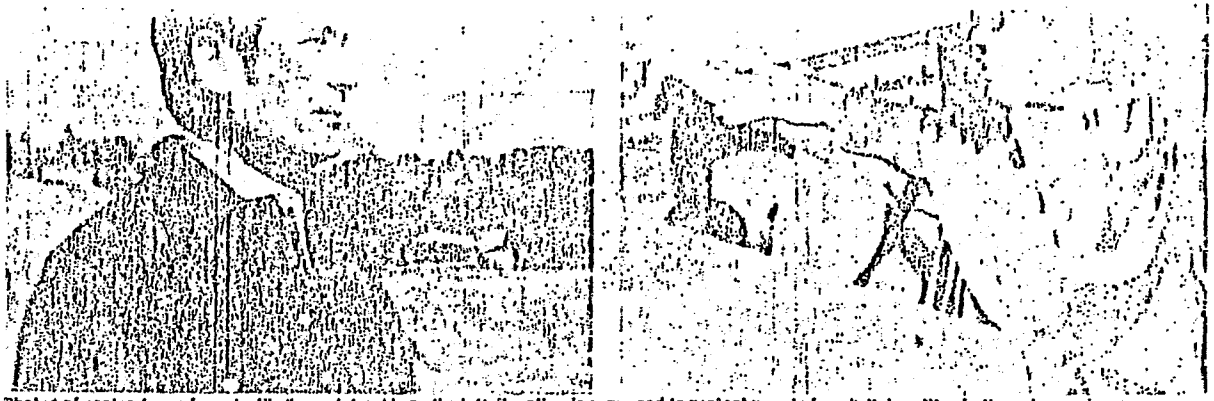
Recalled Sandy Rozynko, "Jim said everybody should have pictures of him. One picture was to protect you from fire in the home, one from assault, one from cancer."

Deanna Mertle who was in charge of the picture stand, said the concession photos generated between $2,000 and $3,000 a weekend and were dreamed up at Jones' request to make money.

* * *

To raise money and recruit new members, the

—Turn to Page 18, Col. 1



Photos of pastor Jones for sale: His 'love picture' is on the left; the other is supposed to protect people from 'witches'!' — both made much money

The temple—a nightmare world

—From Page 1

former members in press releases and the church newspaper, but have not responded to repeated attempts by the Examiner to discuss the allegations.

Telephone calls to the church lawyer, Charles Garry, also have not produced responses to the charges.

A number of the ex-church members interviewed for this story requested that their names not be used.

Jones was and is "Father" to his thousands of followers in California. He surrounded himself with a coterie of fewer than a dozen trusted aides who spied on potential and actual members, and he established a hierarchy that included a planning commission of about 100, and committees to oversee security, letter-writing and a variety of other tasks.

The church, which acquired about 25 pieces of property in the Ukiah area alone, relied heavily upon donations from members who said they were pressured to varying degrees into donating their homes, land and incomes.

The extent of the church's domestic holdings and assets is unknown, but in Mendocino and San Francisco counties alone, the temple acquired, through purchase or gifts, properties estimated to be worth more than $1.5 million, minus outstanding mortgages. Jones was quoted recently as saying that more than $1 million has been poured into the Guyana mission.

Casual visitors were asked to contribute what they could, members living outside church housing were supposed to commit 25 per cent of their earnings and church-commune members were pressured into giving all their income and often property to the church. Also, church members were barraged with repeated pleas for offerings both during services and on bus trips.

Micki Touchette, one of the money counters during the early 1970s, said the contributions on weekend bus trips from Ukiah to Los Angeles sometimes included $15,000 to $25,000 at a branch temple in Los Angeles and $8,000 to $12,000 at the San Francisco church.

"Within an hour and a half, we'd get a few thousand dollars," she related. "We'd be counting as fast as we could. Jones would demand a total before we finished, so (a high-ranking member) would write the total as of that moment, maybe $1,200. Jones would then say we'd only collected $400 to $500 from that group and that was not enough. They passed the bucket two or three times."

Members who lived in church communes, said to number up to 25 in San Francisco alone, cashed their pay checks, turned the money over to the church and received a $2 a week allowance.

Neva Sly, a nine-year church member, said she gave the church her $1,000-a-month salary from a local radio station and in return got her allowance, meals, a room and a Muni fast pass.

"If I had to take someone to lunch, I would have to requisition it a week before," she said. "If I needed clothes, I had to provide an itemized statement of the items I needed and how much they cost."

Another former member who said her commune contributed more than $15,000 a year after expenses told the Examiner she was forced to shop in secondhand stores and had to supply her purchase receipts.

Even the poverty stricken were dunned for contributions. Laura Cornelious, 52, said she was on welfare yet gave her $200 watch and some clothing and made quilts and bedspreads that the church sold.

For many, church membership was not unlike an endless boot camp. When they weren't eating, sleeping, working outside jobs or going to school, virtually every minute was devoted to the church—almost nightly marathon meetings or services, church chores, committee jobs, care of children and the elderly, and, in some cases, working full-time church jobs.

Jeanette Kerns-Hooman, a Santa Rosa Junior College student during the early 70s, said she worked part-time, attended church dormitory meetings Monday, Tuesday and Thursday nights; church meetings in Ukiah Wednesday night, and took church bus trips to Los Angeles every other weekend. On an average of three hours sleep a night, "we had to maintain our grades too," she said.

Former members said the most dreaded nights of the week were those when church members were "called up" before the entire congregation for minor infractions. The events were called "catharsis."

Jones always was at the podium, often with members of the planning commission on stage with him and several of his armed body guards nearby. When the offender was called up to the stage, he was confronted with his offense — which could be smoking, acting like a "male chauvinist pig" or fraternizing with outsiders.

"When your name was called, people would scream, 'Get down there,' and swear. It was hostile," said Gary Lambrev, a former member. "Everyone related to you was required to run up and accuse you, too. Defending yourself was a big crime."

Lambrev, who was active in the peace movement at Stanford University, said the physical punishment became more severe over the years.

"It started with light spankings, then a small stick, then the oak board, then boxing matches," he explained.

Former members said almost-no-one was immune to corporal punishment, and even

—Turn to Page 16, Col. 1

JONES, JIM

SUN AUG 14 1977

EXAMINER

Letters from the faithful support Jones

Although numerous former members of Peoples Temple have charged the church and its pastor with beating the members, phony faith healings and suspicious property transfers, temple officials have steadfastly refused to discuss the allegations.

The Rev. Jim Jones, pastor, is reported to be in Guyana [illegible].

Through press releases and the church newspaper, the church has denounced the charges as lies, but repeated attempts by the Examiner to get specific comments have been unsuccessful.

All questions have been referred to the church lawyer, Charles Garry, who also has not provided answers to the questions.

A story about Jones and his political connections last Sunday prompted more than a dozen letters, and in an effort to provide the present members' view of their church, some of the letters are excerpted here.

From Carol McCoy:

"This is why I have stuck with Peoples Temple and Pastor Jim Jones, because of the goodness I've seen done for oppressed peoples. I wanted my children to be equal with all people and not have to grow up hating another because of their color, background or religion. Here at Peoples Temple they have that chance."

From Harold Cordell:

"(Jim Jones) is a deeply compassionate human being who has taken on cases and situations no one else would handle; longterm drug addicts, youths with severe behavioral problems, older people by the score who were neglected in every way for years."

From Joan Brown:

"The insight with which people here attempt to meet life, and to deal with and share each other's problems, could not possibly be a reflection of a leader who is power-hungry or controls the lives of his flock. Numerous individuals, too many to even give a quick estimate, have been salvaged from wretched and unbearable conditions which seemed impossible to remedy."

From Timothy Clancey:

"I think Jim Jones' commitment to social issues is outstanding. He is deeply and genuinely concerned for minorities, children, the aged, as [illegible]ll as the many problems that beset government [illegible]nd a war-prone world.

From Patti Chastain:

"The work Peoples Temple is doing is not only saving tax dollars, but saving lives as well, and saving people from the ravages of crime. Racism, terrorism and vandalism have all been reduced by the work of Peoples Temple in the community."

jones, jim (rev)

A Church Gives $4400 To the Press

WED JAN 17 1973

Twelve newspapers — among them The Chronicle—and a newsmagazine and a television station have been awarded grants totaling $4400 by Peoples Temple Christian Church of the Disciples of Christ for use "in the defense of a free press."

Announcement of the grants was made yesterday in Ukiah, Mendocino county, by the board of trustees of the church, which has a statewide membership of more than 7500.

THREAT

Speaking for the board, trustee James R. Pugh said:

"We believe the American way of life is being threatened by the recent jailings of news reporters for refusal to reveal their sources.

"As a church, we feel a responsibility to defend the free speech clause of the First Amendment, for without it America will have lost freedom of conscience and the climate will become ripe for totalitarianism."

Pugh said the church's pastor, the Rev. Jim Jones, had "publicly commended" The Chronicle and its "fine editorial staff" for taking a strong editorial position in defense of the First Amendment and for "the high quality of the newspaper."

"The San Francisco Chronicle has shown itself to be fair, lucid, comprehensive and courageous in confronting many issues head on," trustee Pugh said.

SOCIAL

Called less formally Peoples Temple, the church is best known and highly regarded for its social works which include housing and feeding senior citizens and medical convalescents; maintaining a home for retarded boys; rehabilitating youthful drug users, and assisting non-members as well as members of the faith through college and legal difficulties.

In accepting the grant in behalf of The Chronicle, Charles de Young Thieriot, editor and publisher, expressed his thanks to the Peoples Temple Christian Church.

Thieriot said the $500 awarded to The Chronicle will be turned over to Sigma Delta Chi, the professional journalistic society, which is active in defense of freedom of the press.

Other news media receiving grants and the amount awarded included:

The Los Angeles Times, $500; San Francisco Sun-Reporter, $500; Ukiah Journal $300; Los Angeles Herald-Examiner $300; Oakland Tribune $300; Santa Rosa Press Democrat $300; San Francisco Examiner $300; Indianapolis Star $300; KGO-TV San Francisco $300; New York Times $250; Christian Science Monitor $250; Newsweek Magazine $250 and Cincinnati Enquirer $250.

JONES, JIM REV.

Guyana Colony

Rev. Jones' Disciples May Be Leaving

FRI AUG 1 2 1977

By Marshall Kilduff

More than 100 members of the controversial Peoples Temple have reportedly left San Francisco in what may be the start of a mass exodus of the secretive church to its remote outpost in the South American country of Guyana, The Chronicle has learned.

Other temple members in San Francisco have reportedly been placed on notice by church leaders to prepare for the trip by selling off possessions and moving into church communes, sources have indicated.

In addition, temple officials have attempted to arrange to have pension checks of elderly church members forwarded to Guyana, it was reported.

These developments are latest in a bizarre series of events associated with the Fillmore district church run by the Rev. Jim Jones, a Disciples of Christ minister with strong political connections to state and local politicians.

In a New West magazine story published last month, Jones was accused of beating church followers to insure strict discipline, faking cancer healings to win over recruits and acquiring large sums of money and property from church members.

Since the allegations were made, Jones has remained in Guyana. His top aides have denied the charges but refused to discuss them in detail.

Five former members of the church have told The Chronicle that family members and friends who still belong to the Peoples Temple have left for the Guyana colony.

Jones reportedly has an agreement with the country's government to settle some 27,000 acres near the village of Port Kaituma along the northern border with Venezuela.

Jones first established his colony in 1973, the former church members said, but it was not until the last two years that he made a serious effort to settle the outpost with church members.

As recently as a month ago there were only about 130 people at the mission, according to reports issued by the church.

But these former church members said Jones has stepped up the pace of settling the area, which the church claims is a model farm and rehabilitation center for delinquent minors.

Within the past month, at least one and possibly two temple-owned buses have left San Francisco. The church members aboard, many of them elderly blacks, were taken to Miami or New York where they took a plane to Guyana.

In the last few months, the church has asked several hundred followers to sell off their homes and possessions and move into temple communes which for the most part are apartments in the Fillmore district.

A tour of ten such locations identified by former temple member Linda Martle showed three were empty but the others were occupied.

"My friends in the church are telling me that they are all supposed to get ready to leave just as soon as they get the call," said Jesse Boyd, an elderly black woman who left the church in January.

She also described an unusual trip that she made while a church member to a downtown bank in San Francisco last fall.

Boyd said she was among three busloads of temple members who went to the office of the Bank of Montreal at 333 California street at about 7 a.m. one morning.

"There was a doorman on duty and plenty of people inside, so the church had made advance arrangements for us," she said.

The church members were then taken one by one by bank officials, seated at desks, and asked to sign legal documents, Boyd said.

"We were told that it was all supposed to make sure that our pensions went to Guyana when we did. This way we wouldn't miss any of our money," she said.

Bank of Montreal officials confirmed the church had an account but declined to confirm or deny Boyd's account of the early morning visit by temple members.

In another development yesterday, two children who were feared taken with church members to Guyana were returned to their guardians.

Patricia and Paul Petitt, 5 and 7 years old, were returned to Al and Jeanie Mills, of Berkeley; private investigator Joe Mazor found the children with their natural mother in San Francisco.

The Mills were reunited with the children after the natural mother, Anita Petitt, agreed to return them. Petitt lost custody of the children after she was accused of abusing them.

The Mills left the controversial church in 1973 and claimed, in court documents, that church leaders refused to tell them where the children were and refused to recognize their rights as guardians.

A church spokesman denied the charge earlier this week.

THU AUG 11 1977

Peoples Temple — Families Complain

By Marshall Kilduff

At least six families have complained to the San Francisco District Attorney's office about the treatment and whereabouts of some dozen relatives who are members of the controversial Peoples Temple.

Deputy District Attorney Daniel Weinstein said his office has found no grounds for a criminal complaint yet, but he said the families may have grounds to file suit against the church to seek a return of their children or an explanation of their location.

An additional half dozen individuals have visited the District Attorney's office in the past two weeks to be interviewed about their experiences as members of the church whose pastor is the Rev. Jim Jones.

Peoples Temple came under official scrutiny following a New West magazine article last month that accused Jones of beating his followers to maintain discipline, faking healings to win new believers, and convincing church members to turn over large sums of money and property.

The magazine story also claimed that the children of temple members, as well as other youngsters whose guardians belonged to the church, were sent overseas to the agricultural mission run by Jones in Guyana in South America.

In at least three of the cases before officials in the district attorney's office, families complained their children had traveled to Guyana without permission.

Larry Tupper said he was awarded legal custody of his son Larry Jr., but he charged that the boy is now in Guyana with his mother, who is a member of the church.

A second incident involved Neva Sly, who left the church within the past week and who now charges that her son, Mark, 16, may have been sent to Guyana against his will.

She said that she and her husband Donald were required to live apart in communes run by the church, and were asked to sign over guardianship of their son to another temple family.

The district attorney's office is also weighing the case of Vincent Lopez, a Hayward youth in his mid-teens who was a ward of a former church member who has requested anonymity.

At the time the youth left the country about a year ago, his guardian approved. But, because of the reports about beatings and mind control tactics resembling brainwashing, Lopez's guardian has now asked authorities to assist him in securing the boy's return.

A fourth incident involves two small children, Patricia and Paul Pettit, aged 5 and 7 years, whose guardians are Jeannie and Al Mills, two former leaders in the church who left it in 1973.

The Mills said yesterday they had obtained custody of the two youngsters when the natural mother was in legal trouble over a child abuse charge. Now, the Mills charge that temple spokesman have refused to divulge the location of the two children or acknowledge the Mills' guardianship rights.

Charles Garry, who is the attorney for the Temple, said that church leaders have told him the Pettit children are living with their natural mother in the Mission district in San Francisco.

Two other families have also talked with authorities, in both cases grown children asked officials to declare their mothers incompetent so as to obtain guardianship of brothers and sisters who are temple members and below legal age.

JONES, JIM (REV.)

THU AUG 4 1977

Rev. Jones Resigns City Housing Post

By Julie Smith

The Rev. Jim Jones has resigned from the San Francisco Housing Authority, a spokesman for Mayor George Moscone said yesterday.

Corey Busch, the mayor's press secretary, said a letter of resignation was received late yesterday afternoon from the controversial Jones, who has served as authority chairman since February.

"He said his responsibilities in Guyana and in San Francisco were such that he feels he no longer has the time to devote to the Housing Authority," Busch said.

Jones, appointed to the authority last October, is the pastor of People's Temple at 1859 Geary boulevard. His 20,000-member congregation also includes churches in Los Angeles and Redwood Valley, Mendocino county. The church operates an agricultural mission in Guyana.

Reached at home, Busch said he could not remember the exact wording of the letter. He said it was "a very simple three or four paragraph letter" written on a Housing Authority letterhead.

The letter was signed by someone other than Jones, Busch said. "I believe it was a Housing Authority aide. It said, 'Dictated by radio from Guyana.'"

Busch said the mayor understands Jones' position and "accepts his resignation." In response to a question, Busch said the mayor had not asked for the resignation.

Jones' resignation came on the heels of a story in New West magazine that said Jones faked "healings," required members to turn their property over to the church and beat members for failing to obey Jones' rules.

Jones has remained at his Guyana mission since the story was published two weeks ago.

Asked if he has any plans to come back, Charles Garry, attorney for Peoples Temple, said, "Not immediately, no. There's too much to do there."

Garry said the unfavorable media coverages had nothing to do with his client's resignation.

"He would have resigned earlier, but the mayor wanted him to stay on and he just can't," Garry said. "He didn't want to leave before (Tuesday's) election was over."

Garry said Jones, who had earlier turned down a job on the Human Rights Commission with the explanation that he had no time for it, took the Housing Authority job because he thought he could handle it.

"Now I think I have more time and I think housing is one of the most important problems that we have to face," Jones said when he accepted Moscone's second nomination.

Jones was elected chairman of the Housing Authority after a behind-the-scenes effort upset a campaign for the office by tenant commissioner Cleo Wallace.

Before the election, phone calls on Jones' behalf were reportedly made by Moscone to several commission members.

JONES, REV. JIM

FRI AUG 5 1977

Temple Says It's Victim Of a Smear

Peoples Temple attacked its critics as "provocateurs" and "malcontented people" and said the church was a victim of a "massive smear campaign," according to a release issued yesterday.

The church, headquartered at 1859 Geary boulevard, was described in a recent issue of New West magazine as a political force whose unquestioned leader was the Rev. Jim Jones.

The magazine story charged that Jones used physical beatings to enforce membership discipline, faked cancer healings to win recruits and obtained large cash and property donations from followers.

The bulk of those charges were made by former members who have left the church, which claims a membership of 8000 in the Bay Area.

In its statement, the temple charged that "malcontented people who have leveled charges against us have attempted to blackmail the church, were guilty of grossly mistreating people in their charge, stole money from the church, and even sexually molested their children ...

"It would take many pages to print even a portion of the affidavits we have attesting to the character of those who have cooperated in this effort to destroy Peoples Temple," the statement said.

Charles Garry, attorney for the church, declined to supply the names of critics of the church allegedly lined to these charges or to enlarge on the charges made by the church.

The temple statement also charged that some of its critics "were even involved in manufacturing weapons and advocating that the church use them to advance a program of terrorism to achieve ... social aims."

With regard to the allegations made in the magazine article, the church responded: "Neither the pastor of Peoples Temple nor any of its officials are getting rich offanyone. We do not brutalize or exploit people.

"We do not force or coerce people, though we expect those who make commitments to keep them," the release added.

JONES, JAMES

EXAMINER

Jones' genesis: From monkey salesman to 'Prophet of God'

SUN AUG 7 1977 Tim Reiterman

From his earliest days of ministering to the poor of Indianapolis, The Rev. Jones has been more than an everyday faith healer. He has shown a strong aptitude for real estate acquisition and has demonstrated an uncanny ability to attract news media attention, official inquiries and political muscle.

The pattern established in Indiana was repeated with variations in Ukiah, and most recently in San Francisco, where his Peoples Temple now is headquartered.

The church grew dramatically from the mid-1950s, when Jones was selling live monkeys to help fund it to 1970 when its annual budget was $100,000.

Peoples Temple was at first the Christian Assembly of God Church. And Jones has variously called himself "The Prophet of God" and "Father," a title apparently adopted in the mold of the late evangelist Father Divine.

Jones, who says he's part white and part Indian, grew up in the Indiana town of Lynn and earned a degree in education at Butler University in Indianapolis. He wasn't ordained, but he didn't let that stop him from setting up a church in downtown Indianapolis.

In 1953, Jones' Interdenominational Christian Assembly of God Church started importing monkeys from South America, Asia and Africa and selling them, Jones said at the time—for about $20 each—to raise money for a new church building. The 22-year-old minister said then that he had raised monkeys as a hobby while in college and learned through a South American student that they were profitable.

In 1961, Jones, a strong advocate of civil rights in a city that once housed the Ku Klux Klan's national headquarters, was named director of the Indianapolis Human Rights Commission.

Indianapolis Star photo

JONES AND HIS MONKEYS IN 1954
A way to raise money and a reward

By 1963, the church was called The People's Temple Full Gospel Church and was a Disciples of Christ congregation. The church, which claimed it served more than 1,000 free meals a week, was in financial trouble and in danger of losing a jobs program over a $350 bill.

Jones, who had been doing missionary work in Brazil for two years, returned and with characteristic energy got the church moving again.

After finally being ordained in 1964, Jones set up two corporations the next year. The first was the nonprofit Wings of Deliverance, which listed as its purpose "furthering the Kingdom of God and spreading the true Holy Word of God." The second was a family corporation formed by Jones, his wife Marceline and his mother Lynetta. It was called Jim-La-Mar Corp. and its stated purpose was making money by acquisition of enterprises "including but not limited to the operation of nursing homes; the purchase, sale or management of real estate; the operation of grocery stores, markets, etc."

The Indiana secretary of state revoked the corporate licenses of both entities in June 1970 for failing to file annual reports since 1965.

And the Internal Revenue Service had reported that Wings of Deliverance failed to file corporate tax returns from 1966 through 1970. Jim-La-Mar Corp. only filed a corporate federal return in 1965, IRS officials had said.

Vergil Berry, deputy commissioner of the Indiana Department of Revenue, recently said the state has not prosecuted the corporations, but declined further comment, saying the matter was not public record.

The Indiana State Psychology Board also looked into Jones' alleged claims in 1971 that he could cure "psychosomatic diseases," but a spokesman said recently that no action resulted.

In the late 1960s, Jones moved his mother church to Redwood Valley near Ukiah, but returned periodically to Indiana for religious services in which he claimed to resurrect dead people and purge the faithful of cancers and other afflictions.

In Redwood Valley, the temple thrived and acquired numerous pieces of property through purchases and donations of church members. Once again, Jones came into the favor of politicians. He set up a fund for the families of slain law enforcement officers; and his people operated nursing homes in the area. After awhile, Jones was named foreman of the Mendocino County grand jury; and a deputy district attorney, Tim Stoen, was a high ranking church member. There also was considerable local political clout because the 300-member temple could turn out a lot of people for that area.

In 1970, Jones moved southward and expanded the temple to 4000 members. He started conducting services in San Francisco, and moved his headquarters here the next year. He also founded a church in Los Angeles later that year, a year in which the temple reported $165,240 in local contributions and $12,617 in "outreach."

Since then, the temple has established outposts with secretaries in various parts of the East Bay, the Peninsula, the Central Valley and Seattle and Vancouver.

The headquarters is located in a three-story building on Geary Boulevard where the church says it has rehabilitated 300 addicts, provided free health care and legal aid, and fed more poor people than St. Anthony's dining room in recent years.

The temple has donated money to groups such as the NAACP and the United Farmworkers Union, and has contributed thousands of dollars to defend freedom of the press. It also established a fund for widows of slain policemen.

The church's bimonthly newspaper, People's Forum, often praises socialism and leftist figures while forecasting a fascist takeover that would leave blacks in concentration camps. The congregation is an estimated 80 to 90 per cent black.

American country of Guyana, refused to answer questions about Jones or about who paid for his trip.

"His relationship is private and religious and he won't discuss it," his press secretary said.

Mayor Moscone, who named Jones to the Housing Authority, was unavailable. "There's nothing to talk about," said press secretary Corey Busch.

The question of how much of a check was made on Jones' background before his appointment is unanswered. However, Moscone told the Examiner last month, "I asked (Jones) to be on the Housing Authority because I thought it needed a person both sensitive and realistic. From everything I've seen; he's been a good chairman. He's kept peace and quiet over there and been responsible on important issues."

Willie Brown said he first met Jones in religious circles and learned of his work through Charles Turner, a former field deputy in his office. "He told me about a new movement that in his opinion took care of people. He told me I should get to know them, how they fed people and would hustle food."

Brown has visited the temple perhaps a dozen times, he said, sometimes by invitation and sometimes on his own. He said he never checked into any of Jones' claims about his projects, nor did he question the obvious presence of bodyguards during services. "I would just accept his word," Brown said. "I have no reason to doubt him."

Following published reports about Jones' activities, Brown said he called Michael Prokes, a temple higher-up, two or three times last week "as I thought friends ought to do." He attended last Sunday's service and spoke on Jones' behalf.

Brown, Freitas, Hongisto and Assemblyman Art Agnos all said

THE REV. JIM JONES
'A scapegoat'

Peoples Temple hasn't done any campaign work for them.

Freitas said he has visited the temple twice and met Jones after the 1975 election. "I didn't even know there was a Peoples Temple until after I was in this office" he said.

Hongisto said he did not know Jones until after he was reelected sheriff in 1975. He's been to the temple twice by invitation and has provided Jones with requested advice for combating crime and vandalism near the temple.

"He made an effort to be friendly but I did not see it as anything to go beyond that," Hongisto said. "When you hold office and meet people, you usually end up smiling, shaking hands, chatting pleasantly for a while and listening to what they have to say. That has been roughly the extent of our relationship."

Agnos said he's never met Jones and the temple provided no campaign workers or donations to him. "Last year," he said, "Jim Jones endorsed me indirectly through the Rev. Cecil Williams, but since that's a nonprofit church organization it couldn't be done publicly."

Agnos said the church has no more political clout than any other organized group, and Hongisto suggested the notion that Jones has enormous political influence "verges on the preposterous."

Noting that he has observed only about 500 people at church services, Hongisto said, "I can't imagine anybody would be very deeply swayed by 500 votes in a race where the vote total is about

Authority meetings. They have shown up at a school board meeting and at such events as hearings on the expansion of Hastings law school.

At a massive demonstration to support tenants of the International Hotel last January, the temple provided 2,000 of the 6,000 persons present.

The church has called the descriptions of its political activities "a gross misrepresentation of the facts."

In a recent issue of its newspaper, Peoples Forum, it stated: "We are striving for social justice, and a more equitable standard of living, the relief of want and misery. But we do not know of even one of our members who is seeking or plans to seek any political office."

The politicians interviewed by the Examiner said Jones had never asked them for favors. So what did he gain in return for providing bodies and political help?

"Power," explains a former member. "And he wanted to back the winner so he could get jobs."

But Jones has been a prime beneficiary of his political contacts.

In 1001, he was appointed the first director of the Indianapolis Human Rights Commission by Mayor Charles Boswell at an annual salary of $7,000.

He served as foreman of the Mendocino County Grand Jury, was offered and rejected a post on the San Francisco Human Rights Commission, and was finally named to the Housing Authority by Moscone last October. With the mayor's backing, he became chairman.

At least three other temple members work at the agency. They are: Jean Brown, hired Aug. 16, 1976, and paid $15,496 a year to head training programs; Vera Young, hired as a secretary Aug. 4, 1976, at $9,250 a year; and Caroline Layton, hired as Brown's assistant on Sept. 7, 1976, at $14,420 a year.

At least four other temple

"Everybody was involved. If there ... barely literate," said Lambree. "If an unfavorable article, everybody ... such as an unfavorable article, we were ... general, though, we were ... hain in the future

EXAMINER SUN AUG 7 1977

What does Jones get out of providing political help? 'Power'

— From Page 1

elections is uncertain.

Interviews with a half-dozen state and local politicians produced differing conclusions on Jones and his temple's political clout.

Dymally, who visited Jones' agricultural mission in the South American country of Guyana, refused to answer questions about Jones or about who paid for his trip.

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"He made an effort to be friendly but I did not see it as anything to go beyond that," Hongisto said. "When you hold office and meet people, you usually end up smiling, shaking hands, chatting pleasantly for a while and listening to what they have to say. That has been roughly the extent of our

200,000 votes. It's just not the kind of thing that is politically potent."

Brown, however, believes Jones has plenty of clout.

"Numbers of people give him clout," he said. "He is virtually able to produce physically more people than anybody I know."

Indeed, Jones' followers have doubled, tripled and sometimes quadrupled attendance at Housing Authority meetings. They have shown up at a school board meeting and at such events as hearings on the expansion of Hastings law school.

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But Jones has been a prime beneficiary of his political contacts.

members also worked for Mendocino County. One was a sheriff's department dispatcher, two worked as juvenile hall counselors and one was a deputy probation officer.

Jones has been in Guyana for the past month, but the temple has officially denied all the allegations of former members. Attempts by the Examiner to get responses to the charges were unsuccessful.

Despite the pastor's absence, nine well-known San Franciscans, including Brown and Agnos, this week lent their names to his defense in a statement issued by the temple.

The statement also described a telephone message relayed from Jones to his congregation. "I know some of you are wanting to fight," he said, "but that's exactly what the system wants — they want to use us as sacrificial lambs, as a scapegoat.

"Don't fall into this trap by yielding to violence, no matter what kind of lies are told on us or how many."

code define the extent of political activity that would cause revocation of tax-exempt status.

Despite such regulations, the temple in some cases has provided campaign workers who rang doorbells, distributed literature and stuffed envelopes.

Their efforts served President Carter, Mayor Moscone, Oakland Mayor Lionel Wilson, Los Angeles Mayor Bradley, state Senate candidate Fred Furth, state Sen. Milton Marks, and the No on Proposition B campaign, according to information from Marks and Assemblyman Willie Brown.

Former member Linda Mertle, 18, recalls working on the Furth campaign. "They told us before we went to school that we'd have to go to headquarters after school to make phone calls," she said. "We usually went about 12 at a time and went maybe six or seven times."

A Furth worker said the temple provided about 100 workers for get-out-the-vote efforts and between 200 and 300 people for benefits and other events.

Don Bradley, Moscone's campaign manager during his mayoral race, said the temple provided about 150 election-day workers to Moscone but said he wasn't aware of other campaign help.

Marks said that workers in his campaign against Robert Mendelsohn last year called on the temple for help the Saturday before the election. "We called up everybody we could think of," he said. "I think about eight people from Peoples Temple distributed some literature for me."

He said they also handed out leaflets two hours before the polls closed on election day.

Monetary contributions were rare. A check of financial records for more than a dozen campaigns last November did not turn up any contributions from temple members or the church.

A No on B statement showed that Richard Tropp, a temple member, contributed $500 on June 28, 1977. The Moscone Dinner Committee, set up to pay for inaugural and transitional government expenses and his state Senate campaign deficit, reported that Peoples Temple donated $250 on June 16, 1976.

Don Bradley said a correction was filed June 10, 1977, after the temple complained that it hadn't made the contribution. He said the temple claimed an individual, Janet Schular, a member in June 1976 who has since dropped out of the church, had made the donation.

Bradley said the $250 cashiers check, dated June 4, 1976, was for a $100-a-plate Moscone dinner at the Hyatt Regency, but he said he was at a loss to explain the difference in amounts.

He said he didn't know how the name Peoples Temple got on the finances list but he speculated that someone from the temple might have brought it in for seating at a table with several temple members.

Former temple members said they were always told how to vote, sometimes by Jones himself. His technique was novel.

"Jones would say, 'We would probably vote for so-and-so' while he was shaking his head no," said one ex-member who asked for anonymity.

Danny Pietila, a 22-year-old who was a member for seven years, confirmed that scenario and added, "Other times he'd put his thumbs up or down when he mentioned the name of a candidate."

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S.F. Sunday Examiner & Chr

EXAMINER SUN AUG 7 1977

Staged tours for politicians with church mem

From Page 6

life if some politician ever turned against him.

There was no indication, however, that Jones ever used such photos against politicians.

Former members said the tours taken by politicians were largely staged with church members playing the part of actors. They said members were outfitted in specified clothes and told where to stand and what to say and do as the guests were shown supposedly recycled heroin addicts, medical patients and children gorging at table.

Even services and meetings were staged for the benefit of visitors, and after the honored guest had departed, Jones frequently would deride him with wit and the congregation would roar with laughter, former members said.

In election years, political efforts were intensified.

A church's political activities are strictly limited by its tax-exempt status. According to Internal Revenue Service code 501(3), "no substantial part of the activities" of churches and other tax-free institutions can involve "carrying on propaganda or otherwise attempting to influence legislation."

The code also says these entities cannot "participate in or intervene (including the publishing or distributing of statements) in a political campaign on behalf of any candidate for public office."

The IRS said no specific criteria outlined in the code define the extent of political activity that would cause revocation of tax-exempt status.

Despite such regulations, the temple in some cases has provided campaign workers who rang doorbells, distributed literature and stuffed envelopes.

Their efforts served President

Pietila, who was exercising his franchise for the first time in 1972, said temple members in Mendocino County were told to vote for Sen. George McGovern for president. "Jim said if Nixon got into office, he'd call a nuclear war," he said. "But the next thing you know, Nixon's president and there was no nuclear war."

Former members said the temple also provided mimeographed sheets directing the congregation to vote for the slate of candidates and issues Jones supported.

The final reminder came on election eve when temple secretaries contacted church members by phone and relayed the pastor's choices.

Church members were publicly chastised if they failed to register, and were required to turn in their ballot stubs as proof they cast their votes.

Whether the church's bloc of votes affected the

Turn to Page 8, Col. 1

Assemblyman Willie Brown, left, applauds Ro

former member Gary Lambrev.

The list included one sample that said, "Please stop this insidious threat to our nation. How can we even debate about our precious constitutionally guaranteed rights?"

Another said in part, "If Senate Bill 1 was in effect three years ago, we'd still have the quasi-police state under Nixon. Are you really considering passing a bill that would be a perfect policy instrument for a demagogue or dictator?..."

Instructions accompanying the sample letters told the authors to write to members of the Senate Judiciary Committee and divided the senators into liberals, conservatives and moderates.

"You write your letter, have it cleared, and then write one to each of the 15 Senators above...," the instructions said.

Kerns and Cobb said the letters were screened and if they didn't meet the approval of the letter-writing committee, were returned to the author for revisions. They were mailed in different post offices, sometimes in different cities, to apparently disguise their origin, former members said.

In addition to issue-oriented letters, the authors would also write to politicians, public officials, widows of slain law enforcement officers and new parents describing the good works of the temple and singing Jones' praises as a humanitarian.

"Everybody was involved, even those who were barely literate," said Lambrev. "If there was any opposition, such as an unfavorable article, everybody would be mobilized. In general, though, we were writing to anybody who might be of help in the future for a character witness — anybody, from a judge in Missoula, Mont., to an ecologist...

"The goal was to get a congratulatory letter or telegram and to file it for future use."

Other members said those letters were filed in binders and were used to impress politicians and others who were not well acquainted with the temple and its programs.

When the Examiner sought official comment on the allegations and tried to reach Tropp, the temple said all calls on such matters were being referred to attorney Charles Garry, who also declined comment.

As another technique, the temple invited political notables to the temple.

They were taken on tours of the church clinic, legal aid project or dining facilities for the hungry, or they were invited to attend services and sometimes to address the congregation. Sometimes invitations involved a benefit dinner or breakfast for a worthy cause.

Elmer Mertle, the former official church photographer, said politicians often were photographed standing before the congregation or with Jones.

"If it was someone Jones wanted to compromise, he would have someone standing behind the podium and on cue they would raise clenched fists and I would take a picture," Mertle explained. "They would look like revolutionaries. He just wanted these pictures on

—Turn to Page 7, Col. 1

Rev. Jones:

The faith healer with political clout

EXAMINER SUN AUG 2 '81

From Page 1

former temple members yielded a portrait of methodical attempts at political manipulation by a man whose church enjoys tax-exempt status.

His efforts won the attention and occasional church visits of such luminaries as Gov. Brown, Lt. Gov. Mervyn Dymally, Mayor Moscone, Los Angeles Mayor Tom Bradley, Dist. Atty. Joseph Freitas and Sheriff Richard Hongisto.

Political maneuvering appeared to be a constant process both in election and nonelection years — and letter writing was the mainstay of the operation in a church that claims 20,000 members, though a former member puts the figure at 3,500.

Former members said there was a permanent letter writing staff of 10 to 20 persons, headed by Richard Tropp, now a professor at Santa Rosa Community College.

But they said virtually every church member was required to write numerous letters, sometimes more than 100 a week.

"We'd have letter writing every Wednesday night," said Ruth Kerns, a member of the church for four years. "If it was an important issue, we'd have a special letter writing night too. We'd spend about six hours.

"We'd each write hundreds of letters on one issue."

Jim Cobb, a 27-year-old who was in the church from 1967 to 1973, recalled, "When Nixon was going to name (G. Harrold) Carswell to the U.S. Supreme Court, I wrote a bunch of letters and so did the rest of the people in our dorm.

"They told us to use different pens, types of paper, different envelopes, to write small here and large there," added Cobb, who sometimes served as one of Jones' bodyguards. "We would look at telephone books and get a first name here and a last name there, to make up the false names."

Letter writes all got instructions on what tack to take in their letters. A Xeroxed list of sample comments would be provided as a guide.

For example, a list of 12 "sample letters against Senate Bill 1," a Nixon administration-supported revision of the U.S. criminal code, was distributed to temple members through Tropp in 1978, according to former member Gary Lambrev.

The list included one sample that said, "Please stop this insidious threat to our nation. How can we even debate about our precious constitutionally guaranteed rights?"

Another said in part, "If Senate Bill-1 was in effect three years ago, we'd still have the quasi-police state under Nixon. Are you really considering passing a bill that would be a perfect policy instrument for a demagogue or dictator?..."

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The Rev. Jim Jones, right, gets a handshake from Mayor Moscone at a Peoples Temple dinner last year

JONES, JIM

EXAMINER SUN AUG 7 1977

The political maneuverings of a preacher man

By Nancy Dooley and
Tim Reiterman

The phone rings at a Peoples Temple commune the night before an election. It's one of the Rev. Jim Jones' secretaries.

"Father loves you very much and there's a danger out tonight. Get a pencil and paper and take down these names."

The caller then tells the church member which candidates and initiatives to mark on his ballot.

This, according to former Peoples Temple members interviewed by the Examiner, is one of the ways the controversial Jones made sure his followers voted as a bloc, which afforded him maximum political clout.

But the election eve telephone call was just the final step in a process apparently designed to control the votes of every temple member, both those living inside and outside temple communes.

Members also were required to participate in the political process through letter-writing campaigns, registering to vote and ringing doorbells for chosen candidates.

Jones, the charismatic faith healer who has won a political appointment in every city in which his church has been headquartered, is being investigated by several government agencies and has come under attack recently by former church members.

Amid sharp scrutiny of the temple and Jones' sometimes bizarre practices, the minister resigned last week as chairman of the San Francisco Housing Authority.

Interviews with about two dozen

Turn to Page 6, Col. 1

JONES, JIM (REV.)

A Peoples
THU AUG 4 1977

Temple 'Bloc' At S.F. School

By Marshall Kilduff

High school students belonging to the Peoples Temple, which is led by the controversial Rev. Jim Jones, apparently obtained special assignment allowing them to attend a single public high school in large numbers, it was learned yesterday.

About 100 students from the temple enrolled last September at Opportunity II High School at 160 South Van Ness avenue, according to teacher-counselor Ron Cabral.

The school, which has an enrollment limit of 300 students, normally has a waiting list of several hundred students seeking to take advantage of an alternate-style curriculum designed for problem students.

"These temple students came in as a group, and everyone here knew it was part of an arrangement with Yvonne Golden, who runs things here," Cabral said.

Golden, who is coordinator of the school, said the temple students were admitted according to "procedures that we have established

Back Page Col. 4

THU AUG 4 1977

TEMPLE 'BLOC' AT S.F. SCHOOL

From Page 1

here, they were screened by our own students."

Golden said student applications are made in person and a prospective pupil is then interviewed by a group of current students at the school.

"There is no special criteria other than the student's desire to attend Opportunity II High School," she said.

She declined to discuss her school's enrollment figures or the school backgrounds of the temple students.

Schools Superintendent Robert Alioto said his staff would investigate the possibility that temple students were improperly admitted.

Alioto said all high schools follow a routine procedure in accepting new students. But he acknowledged that a special school such as Opportunity may add its own criteria that would not be monitored by headoffice personnel.

Asked if she thought it unusual for a third of her students to be from a single source, Golden said, "I regard such speculation as confidential."

Cabral said the temple students were in many ways model pupils. As a group they were not repeatedly absent—a particular problem for some Opportunity students—and their reading levels were high enough to boost Opportunity to the top rank of larger city high schools.

"Jim Jones even came by and gave me $200 for baseball uniforms. There were 11 temple kids among the 15 guys I had on the baseball team, and they came to each practice," Cabral said.

But Cabral and other teachers noticed other aspects of temple student life. Often the pupils were picked up after the school day on private buses owned by the temple.

"Also it was clear that Jim Jones was something special in their lives. They were always talking about him," Cabral said.

"We have had a lot of heavy people come and talk to the students—Angela Davis, Margo St. James, Bill Graham. But nobody got the ovation that he (Jones) did from those kids. When he came on, it was like God Himself," Cabral said.

On another occasion, Cabral and two non-temple students went to the church's headquarters at 1859 Geary boulevard to have a school paper printed on the temple's printing press.

"All three of us were searched as we came in. It really blew my mind. Then afterwards they were very friendly while we talked about layout and photos," Cabral said.

Jones has become a focus of controversy since being portrayed in New West magazine as the near-total leader of a religious group with strong political connections.

The magazine story said that, according to former members, temple followers were beaten for minor infractions of church rules, recruits were won over with faked healings and real and personal property was turned over to the church.

Jones has remained at the church's agricultural mission in Guyana since the story was published two weeks ago. Temple leaders here have declined to discuss the story, except to say that the charges are not true.

In addition to the staff at Opportunity [illegible] lors have felt the effects of the temple style.

Robert Cole, the headmaster of Drew College Preparatory School, a private high school at 2901 California street, said the church reneged on a tuition agreement involving 13 students in 1973.

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Robert Cole, the headmaster of Drew College Preparatory School, a private high school at 2901 California street, said the church reneged on a tuition agreement involving 13 students in 1975.

He said temple officials "pressured" him into dropping a fee of $4289 when the students left the school at the Christmas break in that year and decided to transfer to Washington High School for the rest of the year.

Cole said the church had signed an agreement to pay each student's tuition of $1400 per year. The agreement called for a penalty fee that totaled $4289 if the students decided to leave before the school year was up.

"We'd hired teachers for the year and turned down other students who might have attended for the year," Cole said.

"But when I told them this, they said they were a charitable group and could not afford the penalty. When I still refused, they sent over a delegation of their members and I got five or six calls at home that night," he said.

Cole said he first refused to turn over grade transcripts for the 13 students, but then relented.

"The temple said they'd take me to court. We didn't have enough money for an attorney, and I felt we'd bitten off more than we could chew."

Cole said he then gave the transcripts to a temple member, "but the whole thing left a sour taste."

A temple spokesman could not be reached for comment on the allegations.

JONES, JIM

WED JUL 27 1977

Mayor Won't Investigate Rev. Jones

Mayor George Moscone said yesterday his office will not conduct any investigation into allegations that have been made about the Rev. Jim Jones and his People's Temple.

An inquiry had been requested Monday by Board of Supervisors President Quentin Kopp because of what Kopp called "serious" allegations made about the Rev. Mr. Jones in recent publications, particularly New West magazine.

"I have read the recent well-publicized article concerning the Rev. Jim Jones and find it to be a series of allegations with absolutely no hard evidence that the Rev. Jones has violated any laws, either local, state or federal," the mayor said.

The mayor added that his office is "not equipped, nor inclined" to conduct such investigations and "those who call for us to do so know that."

"Insofar as the Rev. Jones' appointment to the Housing Authority is concerned," said the mayor, "let me say that I asked him to serve on that board because I believed he would work hard on behalf of the city and that he would be fair in dealing with the important matters that come before that body.

"He has done just that in his tenure on the commission."

The mayor also said that if anyone has evidence the Rev. Mr. Jones broke the law, it should be presented to "the appropriate law enforcement officials."

JONES, JIM

DA Probing Rev. Jim Jones, Peoples Temple

TUE AUG 2 1977

The district attorney's office has begun an investigation into allegations made against the Rev. Jim Jones and his Peoples Temple.

Robert Graham, chief of the special prosecutions unit, said yesterday that "we're checking to see if there is any evidence that crimes have been committed in the city and county of San Francisco."

The length of the inquiry, he said, "depends on what we turn up."

Two weeks ago, New West magazine charged that members of the Temple beat people, that the Temple's cancer cures were faked, and that members were talked into turning over large sums of money to the Temple.

Board of Supervisors President Quentin Kopp subsequently asked Mayor George Moscone to initiate an inquiry, but the mayor refused, saying:

"I have read the recent well-publicized article concerning the Rev. Jim Jones and find it to be a series of allegations with absolutely no hard evidence that the Rev. Jones has violated any laws, either local, state or federal."

The mayor added that his office was "not equipped, nor inclined" to conduct such investigations and "those who call for us to do so know that."

Graham said there was no contradiction between the mayor's remarks and the district attorney's office decision to investigate.

The new issue of the magazine, on sale today, recaps the previous article and raises the possibility of some tie between the Temple and the mysterious deaths of two persons connected with the Temple.

In Ukiah, meanwhile, where the Temple has another branch, Mendocino county social service department officials are investigating New West allegations that tax money intended for the care of the elderly or for maintenance of juvenile wards was misused. District Attorney Duncan James said that the social workers "are looking into the problem to determine if there was proper use" of public money.

No other investigation is planned in Mendocino county, the district attorney said.

-printed story builds a storm

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to San Francisco and once to New West before Wright replaced Kevin Starr as Northern California editor.

In both cases, Jones and his followers brought pressure, including phone calls and visits from temple members, on the editors. After assigning Kilduff's story, Starr reversed his field and canceled the assignment, explaining Jones had convinced him the article would unnecessarily jeopardize the temple's programs.

Kilduff then went to San Francisco magazine, where then editors John Walsh and Nino Tosi accepted the idea, but after receiving the first draft, sent the reporter back for a rewrite. Before Kilduff completed his revisions, Walsh and Tosi left the magazine because of a dispute with management over an unrelated matter and Kilduff, a six year veteran at the Chronicle who covers the urban affairs beat, was once again without a publisher.

Wright replaced Starr in March. Kilduff tried New West in May again, this time successfully. Kilduff is reluctant to discuss his problems or the article prior to its publication "probably within the next two weeks." But two others who encountered Jones in the past recall their experiences vividly.

Last summer, Chronicle reporter Julie Smith was assigned to write a profile on Jones. Smith attended a temple service, where she witnessed "a couple of low key instances of faith healing by Jones." She also interviewed a city supervisor who told her, "when it come to politics—hanging posters, distributing literature, manning phone banks—Jones' people are right there."

The calls and letters began arriving after she interviewed Jones. Some people said they were temple members, others only that they had heard of it or Jones. Again, the messages were informational, along the lines of, "we just want you to know."

While working on the story, Smith learned Dist. Atty. Joe Freitas had, on Jones' behalf, contacted one of her friends to ask, "if I was OK and could I be trusted," which the reporter found odd since she had several months earlier written an article on Freitas and "he said he liked it."

Meanwhile, Jones was calling Smith regularly, both at home and at the office, "and saying the weirdest things." Recalls Smith: "Everything was supposed to be incredibly confidential. Once he told me a prominent local pastor said I was a rotten person, but I never met the man. Another time he said a woman called him asking for a date, and he thought the call had something to do with my story. Still another time, he said he received a call from someone with the voice of an older man who claimed to have seen a draft of my story and labeled it a hatchet job."

And then there were the letters, upward of 30 before the story appeared and nearly 400 after. Eventually the pressure got to Smith, who rewrote her article six times, each version more sanitized than the

THE REV. JIM JONES
Article on him started things

possible," she says. "The article ended up being a goddamn valentine."

"It was so distressing," Smith says today. "Just this vast thing coming at you. All the letters, all the phone calls, all this murmuring from people in high places. What happened, in my case, was that I ended up being completely ineffectual."

Examiner weekend desk editor John Todd went through a similar ordeal in 1972, while working on an article about Jones' alleged ability to raise the dead. Todd and reporter John Burks taped a lengthy interview with Jones during which he claimed 43 such "revivals."

Burks wrote the article, Todd edited it and scheduled it to run on Sunday, then went home for the weekend. "Somehow, they got my phone number," he relates. "For the next 72 hours my phone didn't stop ringing; 1 a.m., 4 a.m., you name it. No sooner would I hang up than the phone would ring, each time a different person and each time demanding I halt the story, which they hadn't seen and was transcribed directly from the taped interview."

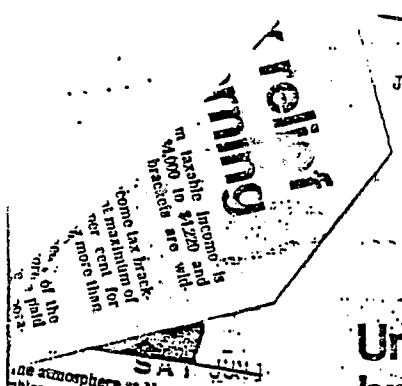
Finally, Todd was forced to move his family out of the house. The story ran, and the Examiner reimbursed Todd for 72 hours in overtime. "It was a frightening experience," he says. "I was angry."

Thus far, New West's editors say, they have not been so harassed. Tracy's scheduled interview with Jones was canceled, however, after a delegation of temple members delivered a legal letter from San Francisco attorney Fred Furth, an unsuccessful candidate for the Democratic State Senate nomination last year.

In the letter, Furth presented a set of conditions which included: 1) That Jones be given a list of questions 24 hours in advance of an interview, 2) that he be permitted to answer verbally or in writing, 3) he be permitted to read the Kilduff piece as now written and, 4) that he be shown the final draft before publication.

The letter further admonished Wright the maga-

JIM REV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EXAMINER

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...too biased. Wright countered by ...

Unprinted story brews a storm

SAT JUN 11 1977

From Page 3

zine would be considered responsible for any damage to Jones or the temple resulting from publication of the article. Wright was willing to comply with the first two conditions, but drew the line at allowing Jones to see the article. At this point, no interview is scheduled.

EXAMINER

Ironically, the man Furth would have faced in the general election, Republican incumbent Milton Marks, also wrote a letter —to Rupert Murdoch— on Jones' behalf. Murdoch's New York offices confirmed receipt of the letter, along with some 61 others as of this Wednesday. "It was a very guarded letter," said one staff person. "And rather odd because it never mentioned New West."

Murdoch's office is also receiving calls not just from San Francisco but from all over the country, including Miami, New Orleans, Chicago and Detroit. These specifically request the story be killed because it is biased and unfavorable. Staff members are answering all inquiries by referring them back to Lalli, "who has sole responsibility."

Harriet Tropp, an official spokesperson for People's Temple, was perfectly up front about the church not wanting the article to run, but denied as "absolutely untrue," any suggestion there is an organized campaign to block it. "Calling advertisers is not the kind of thing we would ever dream of," she said. "No one has been asked to make any phone calls, not by this church officially. I know that for a fact."

Tropp gave several reasons for the church's reluctance to have the article in print. "We have been told there is a clear and present danger to our lives and property," she said. "After an unfavorable article several years ago one of our temples was burned down. And there have been arson and bomb threats at all our churches over the years. We're terribly apprehensive."

"And you can't imagine the kind of reports we've received from different people in the community," Tropp continued. "Some said they heard this was an attempt to have our tax-free status withdrawn. In one case it was someone who had actually seen the article. They said it was a smear.

"It seemed to us our church was going to be portrayed in a false light as political kingmakers, even though we've never taken a political stand on Prop. T, Prop. A or Prop. B. We heard this kind of sensationalism is going to be in the article."

According to Tropp, the flurry of letters and phone calls is due to the fact that "the temple is unique and the membership very active; when they hear about something they want to go right out and do something about it." But an organized campaign? "We do a tremendous amount of work for people who normally do not get the benefits of society," she said. "If we were to organize, my God, we could have many thousands more doing the kind of thing you're talking about."

As things stand now, Lalli and Wright are standing firm in their resolve to publish the article. "I hear what these people are saying," Lalli notes diplomatically. "They're very concerned about the type of story that will run. But I find their reaction to a rumor of a negative story surprising, especially since nothing like a final version of the story is yet in print.

"The episode just raises my curiosity about the Rev. Jones and his organization. And it makes me more determined than ever to print a truthful, reasoned and knowledgeable article."

JONES, JIM REV.

A Testmonial For Founder of Peoples Temple

A testimonial reception and dinner for the Rev. Jim Jones, pastor and founder of the Peoples Temple churches, will be held on September 25 at 7 p.m. at the temple at 1859 Geary boulevard.

Among the honored guests will be Lieutenant Governor Mervyn Dymally, San Francisco Democratic congressmen John and Phillip Burton, Assemblyman Willie Brown (Dem-S.F.), Carlton Goodlett, publisher of the Sun Reporter Newspaper group, Mayor George Moscone and the Rev. Cecil Williams.

Tickets are $20 per person. Proceeds will benefit the Peoples Temple's Human Services Ministry here and abroad and other local organizations and community programs.

More information and reservations may be obtained by calling: 922-6418.

JONES, JIM

1000 Protest U.S. Investments In South Africa

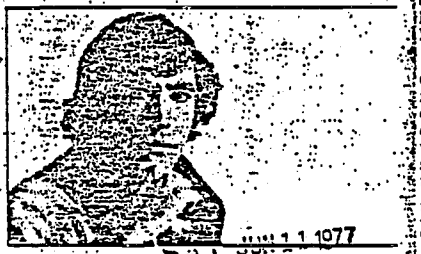
SAT NOV 1 3 1976

More than 1000 persons filled a Fillmore district meeting hall last night to protest U.S. support of the white minority government of South Africa and its apartheid racial policies.

The Rev. Jim Jones, pastor of Peoples Temple, told the crowd that the extent of U.S. investments in the Pretoria government was such that the "Union of South Africa is a colony of the U.S. corporate elite."

Author Tony Thomas also told the crowd at Queen Adah Hall, 1290 Turk street, that many black South Africans were paid as little as $40 a month in a country where, he charged, U.S. corporations returned a higher rate of profit than in any other overseas nation.

W.E. Barnes



SAN ... 1977

Yet-to-be-printed st

The atmosphere at New West magazine these days resembles a military encampment under siege. Northern California editor Rosalie Wright terms the pressure tactics being used against the trendy biweekly "incredible, like nothing I've " ever experienced." Wright is not the only one feeling the heat. A steady barrage of phone calls and letters is also being directed at Los Angeles-based managing editor Frank Lalli, the magazine's advertisers and even its new owner, Australian press magnate Rupert Murdoch in New York. And while the principals are not yet ready to say so, they appear to be up against an organized campaign of attempted censorship.

EXAMINER

The firestorm is over a scheduled article on the Rev. Jim Jones, pastor of Peoples Temple on Geary Street. The temple is one of those uniquely San Francisco community congregations that combines religion with good works (drug rehabilitation, care for the elderly, legal aid) and political activism.

Jones reportedly has a devoted following of 20,000 statewide, with the San Francisco congregation numbering 9,000, a majority of them black or other ethnic minority. Recently, he was appointed by Mayor Moscone to the city housing authority, and counts as friends many high and powerful individuals in all walks of professional and political life. Just how high his friends and devoted his flock quickly became evident to New West's editors when they last month accepted an article on Jones from San Francisco Chronicle writer Marshall Kilduff.

Within hours after Wright dispatched a photographer to catch Jones at a housing commission meeting, the phone calls—from both members and friends of the temple—began. At first they were friendly, almost informational. Did the magazine know about Jones' community work? Did the editors realize an unflattering story might jeopardize these efforts, even endanger members of the congregation? Later they would turn to attacks on Kilduff's personal integrity and professional credibility and demand the story be killed.

Jones himself was among the first to call. "I've heard good things about you from Steve Gavin (Chronicle city editor)," he told Wright. "I know you'll be fair." Wright offered to dispatch Kilduff for an interview to run with the article but Jones demurred, claiming Kilduff was too biased. Wright countered by offering Jones his choice of staff writers. He selected Phil Tracy, and an appointment was scheduled for Friday, June 3, a week away.

The Memorial Day weekend passed quietly. Tuesday, the phone calls, and now letters, began flowing into both the Northern and Southern California offices of New West. "Jesus, these people know how to organize, they're really amazing," mozned an overworked Los Angeles staffer who had been assigned to screen the calls, which this week were averaging more than 50 a day. "I ask them to write a letter, and we've gotten stacks and stacks, but they insist on talking to Frank. As soon as one gets off the phone, three more call."

One of those to get through to Lalli in the early going was Lt. Gov. Mervyn Dymally, who said he heard the magazine was preparing an unfavorable story on Jones and he wanted to advise the editors of the man's beneficial activities. Wright received similar calls from Delancy Street founder John Maher and businessman Cyril Magnin. All very proper and low key.

Not so the calls and correspondence of late. Increasingly they have included demands that the article be canceled and vague allusions to serious consequences if it isn't. At least one advertiser was told, by a woman who refused to give her name, that the article would be bad for business because its publication could bust the city wide open and he was urged to withdraw his ads.

New West editor: 'I feel threatened'

As of yesterday, eight others reported similar calls, in one instance, six in a row, urging them to yank their ads.

A letter to the magazine stated, in part: "The current editor (Wright) of New West, although undoubtably conscientious, does not seem to understand the precarious faith people from disadvantaged backgrounds have in the system, and their proclivity toward militant reaction to what they might perceive as an unfair or unwarranted attack."

"I'm not ready to label that a threat," said Wright, "but I have to admit I feel threatened. How would you interpret militant reaction?"

Equally unsettling to both Wright and Lalli are the calls to advertisers. "That's amazing to me," said Lalli. "I've never heard of anything like that in my life. I can understand pulling out after an article has appeared, but not beforehand on the basis of an unsubstantiated rumor it may be unfavorable."

Had Lalli talked with Kilduff or several other San Francisco journalists in advance, he might not be so perplexed by this reaction. Twice this year, Kilduff tried unsuccessfully to sell his story to a magazine, once

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Backers Ask

Eldridge Cleaver is entitled to go free on bail, a group of his supporters declared at a press conference here yesterday in advance of today's hearing in Alameda county on just such a motion.

Urging support of the action were Assemblyman Willie Brown, the Rev. Cecil Williams of Glide Memorial Church, the Rev. Jim Jones of Peoples Temple, and Willie Holder, president of the Prisoners' Union.

Brown, an attorney, accused the Adult Authority of "abuse of discretion" in blocking Cleaver's release from the Alameda county jail, where he has been held since January.

Cleaver faces trial in Alameda county for a 1968 gun battle involving the Black Panthers and Oakland police.

Bail on that charge has been set at $100,000, but Cleaver's release has been blocked by the Adult Authority's charge that he violated parole from a 1958 assault conviction.

A petition for a writ of habeas corpus, which would allow Cleaver to be freed on bail, was filed in Alameda Superior Court last month. A hearing on that motion will be held before Judge Spurgeon Avakian at 2 p.m. today, with San Francisco Supervisor Quentin Kopp acting as Cleaver's attorney.

Kathleen Cleaver said at yesterday's press conference at the First Unitarian Church that so far the Cleavers have not obtained an attorney to represent her husband at the trial.

Boston attorney George F. Higgins, who represented Cleaver in the earlier stages of the proceedings, dropped the case several weeks ago.

The Rev. Mr. Williams said yesterday, "There is some question whether the Adult Authority is afraid of this man, or feels threatened by him, and that's why they're blocking his release on bail. We're trying to rouse community opinion so that he can be freed, and get a fair trial."

Brown said he felt it was necessary for Cleaver to be freed so he could "aid, unencumbered, in his own defense."

Cleaver, who voluntarily returned from self-imposed exile last year, has said he favors the American system over those of foreign countries in which he had lived.

"Just because . . . Cleaver is now supporting American policies," Jones said, "does not mean there has been a change in the conditions of harassment of his former social and political views . . . He has proved his good faith by returning to this country voluntarily . . . (and) is quite capable of being trusted free of custody."

Holder said Cleaver's being kept in custody was "another example of the high-handed lawlessness of the Adult Authority . . . the process of selectivity that eats away people's lives."

JONES, JIM

The Unusual Leader of an Unusually Active Church

MON APR 26 1976

By Julie Smith

Jim Jones has a devoted following of 20,000. He has friends in high places, like City Hall, and friends in lesser places, like schools and neighborhoods. He has a wife and seven children, the respect of civic leaders and clergymen and the gift, some say, of healing and precognition.

He is the pastor of the People's Temple at 1859 Geary boulevard, between Fillmore and Steiner streets, and of People's Temples in Los Angeles, Fresno, Bakersfield and Redwood Valley, near Ukiah.

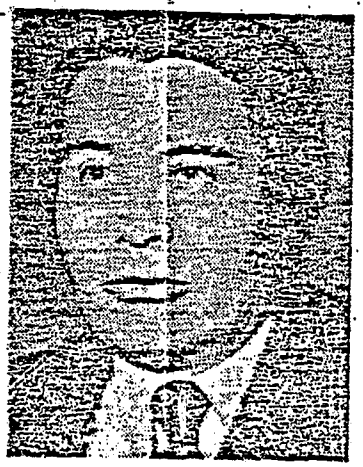
The San Francisco branch has nearly 8000 members. Because of its large membership, extensive good works programs and generosity with money, People's Temple is becoming an increasingly important social force in the city.

Although People's Temple is affiliated with the Disciples of Christ, a mainstream Protestant denomination, its services are a bit on the unconventional side.

On the other hand, they are by no means the razzledazzle lovefests Glide Methodist Church is famous for. The racially mixed congregation dresses in business suits and suitable frocks and they gather in a sanctuary simply furnished in a style befitting "a humanitarian group that attempts to cut out as many frills as possible."

The service might start with a performance of an African-style dance and progress to singing inspirational songs, frequently those associated with the civil rights movement, rather than hymns. "We Shall Overcome," perhaps, or "Born Free."

Then Jones will answer questions instead of giving a sermon. The questions are usually along theological or moral lines ("What happens to the atheist in God's scheme of things?", "What are the moral implications of euthanasia and capital punishment?").



JIM JONES
He has a true following

But someone might ask Jones why he works so hard or what to do about a pain that won't go away.

And when someone clearly wants to be healed, Jones feels he has to do what he can. He seems a bit embarrassed by it, and he always warns the suppliant that it's not a panacea, but he believes in it.

Jones says he doesn't understand healing, and notes carefully that all members of his church are encouraged to have regular medical check-ups. He feels the people who come strictly for healing won't stay. At one time, though, the church put considerably more emphasis on healing.

"I feel I have much more to offer as a humanitarian than as a healer," he says now. "Don't we all grow and learn things about ourselves?"

A one-time fundamentalist, Jones, at 44, looks a bit like a refugee from a country-and-western band.

He talks like a minister, though—not the hip-and groovy kind, like the Rev. Cecil Williams, or the fire-and-brimstone sort, either, but the old-timey, middle-of-the-road Protestant variety who speak in a soft voice and sometimes address women as "dear."

In fact, he is a non-stop talker who is much reluctant to give up the floor when he gets into a good conversation.

Jones says he is from a poor Indiana family—also an interracial one—got married at 18 and formed his first church the same year. "I came up in a fundamentalist environment in which it was not uncommon to have this urge to help people at a young age."

During the next 10 years or so, Jones outgrew his fundamentalism, became a Disciple of Christ, had one child, adopted six others of various races and was appointed director of the mayor's commission on human rights in Indianapolis

But he found the "racist" atmosphere in Indianapolis uncomfortable, especially for his children. In 1964, he decided to move west.

"I wanted to move to Northern California because it was so cosmopolitan. I came to teach school; but lo and behold, my church decided they wanted to come with me."

So the Jones family and about 160 church members settled in Redwood Valley. About five years ago, the San Francisco branch began with services in Benjamin Franklin Junior High School.

The church has accomplished its spectacular growth even though Jones seems to have none of the charisma usually associated with leaders of mass movements.

"I think that what attracts people," he says, "is that when they get in trouble and can't make their house payments, Jim Jones gets in there and saves them, or when their youngster gets in trouble, he gets in there and fights."